

THE
BAPTIST MAGAZINE.

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On the rapid spread of Christianity during the first Century.

JESUS Christ, before his ascension, gave directions to his disciples to commence the preaching of the gospel at Jerusalem,* in which was accomplished the prediction of Micah, *The law shall go forth out of Zion, and the word of the Lord from Jerusalem.*† Within ten years after the death of Christ, the testimony of his miracles, death, and resurrection, was made known, first, throughout all Judea, and afterwards in Samaria. These facts are not attested in the first place to persons resident in the remote parts of the land, but boldly affirmed in those very places in which Christ himself had resided, where he had been crucified, and even in the presence of his judges and other persons, who had every opportunity to investigate the matter, and to determine if the testimony were true or false. By the most simple relations of the life, death, and resurrection of Christ, an immense number of Jews residing in Judea, and the adjacent parts, were converted within a few years.

It is easy to discover the wisdom of the divine conduct, in commanding the gospel, at first, to be preached to the Jews alone; for, by means of this, the gospel grew, unnoticed by the heathen, at that time the lords of the world; so that the christian religion increased to such a degree among the Jews, as to render its extirpation impracticable, before it particularly engaged the notice of the politicians or the priests of the roman empire. The Jews, at that time, enjoyed uncommonly great privileges, in every part of the roman dominions; they were freely tolerated in the exercise of their religion; they were allowed to chuse their own high priests and other religious officers; they were permitted of themselves to punish those who

* Acts i. 4. Luke xxiv. 27.

† Micah iv. 1.

were obstinate or refractory in spiritual matters ; as well as many other privileges, which it is not necessary to state in this place. All these favours were necessarily extended to the first christians, who were considered by the romans as a Jewish sect. By these divine arrangements, the gospel was preached and planted through a very great proportion of the world, under the direct patronage of the heathen government !

About six years after his death, the blessed Redeemer was more directly than heretofore, made known to the gentile world by the conversion of Cornelius the centurion. In this action it was publicly attested that the gentiles were not those common or unclean persons which the Jews had imagined ; that it was not requisite for a heathen to become a Jew, before he could become a christian ; that “ with God, there was no respect of persons ; but that in every nation he that feareth him, and worketh righteousness, is accepted with him.” From that memorable period, the apostles in the discharge of their office, turned, first to the Jews, and then to the Gentiles, according to the saying of Christ : “ The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Mat. xxi. 43.

Paul, during these occurrences, was converted, and after his conversion sent into Arabia, whence, after a visit of three years, he was called to Damascus, and finally to Tarsus, his native place. In the year 46, Barnabas, who, before his conversion, which was very early, was a learned Jew of Cyprus, came to Paul, at Tarsus, and both resolved to extend the gospel yet farther among the heathen. In order that it might not be suggested that Paul engaged in this arduous work, under the expectation of any temporal comforts, he declined accepting those small conveniencies for his support, which were tendered by the common abilities of the christian church, and which Christ permitted his disciples to enjoy. He laboured with his own hands for his support, and heroically sacrificed his rest, his honor, his safety, his freedom, and his life, in order to be a voluntary witness of the fact, that Jesus Christ was risen from the dead, and was become the Saviour of men. By his astonishing exertions, together with those of Barnabas, Timothy, and Titus, the gospel in the course of a few years, was circulated through the whole of lesser Asia, and the circumjacent countries. The dispersions of the Jews in every part of the then known world were also subservient to the spread of divine truth. These dispersions were occasioned by the first destruction of Jerusalem

by the Babylonians, and subsequent persecutions, and in many cases, produced by motives of a mercantile nature. Add to this, the circumstance of the roman empire being at that time universal, the christians could securely travel from one place to another under the auspices of the roman magistracy, so that the gospel was communicated to the most remote parts, during the life time of Paul and his companions.

Jerusalem was destroyed by the Romans, in the year 70, and in consequence of this the christians and the Jews who resided in Judea were deprived of their possessions: this circumstance induced the faithful to emigrate; and chuse residences among foreign nations. Thus the exiles, and those who were dispersed by subsequent persecutions of the church, carried the gospel and planted churches in different remote countries.

It must not be forgotten, however, that this great work could not have been effected to so great an extent, in so short a space of time, merely by these means. At the commencement, God supported his gospel by the aid of miracles, and when these ceased, he fostered his truth in the arms of most wonderful providences. Had it not been for these assistances, it would have been impossible for christianity to have been planted so speedily and so firmly, in any country. For the apostles had no secular power, no profound erudition, no wealth, no respectability in appearance, no connection with the rulers of this world, nor with the ministers in their courts; they were compelled, without any assistance from these quarters, or help from any human being, to attack the religions both of Jews and Pagans; these were maintained and resolutely defended by secular power, universal popularity, and antiquity; bigotted priests and puissant monarchs engaged in their protection. These religions, thus formidably patronised, were opposed by holy men of God who preached doctrines, many of which are highly offensive to the human mind; and were then, as now, treated as improbable and erroneous; they maintained there was but one God, and that in this Godhead, there were the Father, Son, and Holy Spirit. That the Son of God assumed human nature, and died on the cross for the sins of other men. That the only way of salvation was to believe on this crucified person; that he should be worshipped and obeyed. This was to the generality of the Jews, a stumbling block; and to the Greeks, foolishness. These Jews and Heathens, at this time, were awfully depraved in their morals: being, for the most part, wholly addicted to avarice and injustice; full of envy

and hatred; murderers and adulterers; infamous for their whoredoms, lying, perjury, &c. Nevertheless the preachers of the gospel tolerated no one of these vices, but demanded a prompt surrender of all their unlawful gains, and lascivious pleasures; they required them to love their enemies; to oppose the sinful customs of the age; to live in a manner new, and decidedly opposed to their former conduct; to trust in a crucified Jesus; to conduct themselves chastely, righteously, humbly, patiently, and devoutly; and notwithstanding these requisitions were unpleasant to depraved nature; yet there was no worldly advantage held out to induce a compliance with them. On the contrary, by embracing the gospel, they not only resigned their former gratifications, but hazarded the loss of their property and respectability; the love of their relations, and the esteem of their neighbours; and not unfrequently, that of their liberty and their lives.

With such doctrines and such demands, proposed to a people devoted to religions, rendered of uncommon power by their antiquity and shewy ceremonies, what prospect had the apostles of the smallest success? Who would be prevailed on, to leave these in order to embrace a religion, whose doctrines were so offensive and unpopular, and which was so detrimental to that worldly ease and respectability that are in general request? How could this religion have been instituted, if the testimony of the first teachers had not been supported by visible signs and miracles from the hand of God? How could it have endured the various oppressions and persecutions under which it labored for 300 years, if not under the fostering care of the omnipotent, all-provident hand of God? He must be a sceptic indeed, who, in a review of this sort, does not exclaim, "*This is the finger of God.*"

HENITZ.

REPLY TO THE ENQUIRIES OF ATOI.

Respecting the Deficiency of Pastors.

(See page 234.)

To the Editor of the Baptist Magazine.

Sir,

If you will accept a few general remarks upon the inquiries of Atoi in yours for June, concerning a deficiency of pastors, they are at your, his, and your readers' service.—The first enquiry, "Are there fewer young men of established piety, of improveable talents, and of ardent zeal, in our churches than in

those of other denominations ?” I should be unwilling to answer in any other way than in the negative, both for honor and truth’s sake. For *honor*, not being willing to give the palm to the younger branches of our pædobaptist friends, though many of them are very valuable, nay almost invaluable young men. Nor for *truth’s* sake, because, upon investigation, I hope you will find an equal number of “established piety, of improveable talents, and ardent zeal,” among the baptists, as among any other denomination. If catechising enters into the plan of ministers, or the system of the private tuition of parents, (both are best,) we need fear no competition as it respects the younger parts of our societies. If this is neglected, we need not wonder if, *in some instances*, our youths are not equal to others. Those who pursue this plan, *well know* how very soon young people, nay children, will evidence a thinking judicious mind ; and those who are grown up can testify that their knowledge and conviction of divine truths have been derived principally from the instructions they received in childhood. When it pleased God to convert them, every duty, every doctrine, was more or less familiar unto them ; so they very soon became established in grace, and their zeal is according to knowledge. It is a most certain fact, that if a child is trained up as a catechumen, his knowledge of divine truths will be very considerable at a very early age.

2. “Is proper attention paid by the Pastors of our Churches to find out suitable gifts ? and do the Churches to the extent of their power encourage such persons to devote themselves to the work of the Ministry ?” This probably may be answered negatively, at least in some instances. I have heard it repeatedly mentioned, that some ministers and members of churches have manifested the contrary disposition ; and so far from encouraging persons having suitable gifts, have discouraged them. Some indirect sarcastical sentences have been indirectly bandied about, especially if a gifted brother has been a little of the *lower class* ; such as these, “he is very forward—he is growing conceited—he wants to be a parson.” When, probably, his very heart faints within him at the thought of so awful an employment. That some members of churches should do this, is not wonderful, because very few can bear another to move in a higher station than themselves. It is natural enough, *as nature is* ; but it is contemptibly mean in a christian, and abominably base in a minister, to indulge such a conduct for a moment. Two instances of this kind are recorded, one under *each dispen-*

sation. The first we read of in Num. xi. 27. A young man, rather too officious, a member of the congregation, ran and told Joshua, another young man, rather too suspicious, belonging to the tabernacles, that Eldad and Medad did prophesy in the camp. He, Joshua, exclaims, "My lord Moses, forbid them." But how did the noble man of God answer him, *Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.* An example worthy of imitation. There may be a number of whom it may be said, *And they were of them that were written though they went not out unto the tabernacle, but prophesied in the camp.* The other instance is in the first christian church. John and James, surnamed by our Lord, *Boanerges*, went forth by divine commission; returning, they rejoiced that the devils were subject to them: elated, they exclaim, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for he that is not against us is on our part. Mark ix. 38, &c. Admirable answer! How like the Master was this. He came to destroy the works of the devil, and every hand and heart that will join in such an undertaking shall be recognized as a friend, and be rewarded at last with a crown of righteousness: as shall all those who *only love* his appearing, though they cannot cast out devils. Let ministers and churches, therefore, by kindness and gentleness, encourage the *humble and diffident* young man, though he be only ruddy in youth, and at present possesses only a sling and a stone, to aim at this Goliath. Then shall we see a glorious little company arise, and satan falling like lightning from the skies.

3. "Is there any thing in the constitution and government of our Churches, which presents a discouraging aspect to persons who wish to apply themselves to this work?" If by this is intended, the calling of young men to exercise their gifts before the church, or the elder members of the church, that they may give their opinion whether the great Shepherd of the sheep has called such to feed his lambs, (where this judgment is given in love, without any party consideration,) I should think no young man, diffident of himself, and desirous of knowing the will of God, would object to such an ordeal. Young men, who enter into the ministry, will find great consolation in referring back to the opinion of a church of Christ, when they become pastors. Probably, some of their people will suspect they were never called to the ministry; perhaps they may be

overwhelmed by their own thoughts upon that very subject. But that an idle, prating professor, who can see clearly *his own gifts*, and wonders that others do not perceive *their brilliancy*, should very much dislike such an examination, is by no means strange. I do not say that any church has a divine right to sit thus in judgment ; but if a young man studies his respectability in his entrance into the ministry, and his comfort when engaged in so important a work, he will have no objection against that part of the constitution and discipline of our churches.

4. "Is the plan adopted by the Deacons of our Churches to provide suitable means for the Pastor's support, the cause of deterring many, who are in comfortable circumstances, from leaving their secular concerns, lest they should incur the sentence pronounced by the Apostle, 1 *Tim. v. 8* ?" Here, Mr. Editor, I think, is a very serious obstacle, without any animadversions upon Deacon's orders, or disorders. If a young Baptist thinks of getting a handsome genteel living by becoming a Minister, he will find what he ought to find, if such are his motives, a grievous disappointment. There are no ministers that are so ill-provided for as baptist ministers. If a young man has a prospect of obtaining by his industry or ingenuity, either by his business or profession, a comfortable competency for himself and family, he must *venture*, if not *sacrifice*, such prospects, should he take upon him the ministry. The meanest mechanic, if he is clever, has a greater prospect in this world—nay he must be an indifferent hand at the *awl itself*, that cannot obtain a greater annual sum than many Ministers have. A rich Baptist Minister is as rare a sight as a white African. *Rara avis in terris nigroque simillima cygno*. There are many Baptist Ministers very respectable in point of property, and some even rich ; but they never obtained it by their Ministry. But our friend *Gripe* will say, "If a man's heart is under the influence of the Love of Christ and of souls, (for he can talk of the influence of the love of Christ and of souls,) such a man will copy the example of him who was rich, but for our sakes became poor, that we through his poverty might be made rich. Men that engage in the work of the Lord ought to venture every thing, *The Lord is their portion as he was the Levites' of old*." This is true ; and if by venturing worldly prospects, the riches of the Gospel could be insured to precious souls, the sacrifice would soon be made, and many would gladly suffer the loss of all things. But *young*

men know that the sacrifice is not made here, but elsewhere. Not that *poor* souls may be made *rich*, but that *rich* professors, who spend more in domestic animals than they do in the support of the ministry, may be *screened*. They are aware that the sacrifice they must make is not at the foot of the cross, but at the shrine of covetousness. They have heard the expressions of such men, when they have remarked, of Ministers who are indeed poor, "Aye, Ministers that have their straits and difficulties live more by *faith*, preach more *experimentally*, their trials make them shine ! Young men know that if they immure themselves in the cares of a school, the increase of their income thereby, will be made a pretext for a less liberal provision. I repeat it, Mr. Editor, young men *know* these things, and except they are impelled by an extraordinary feeling, and their hearts borne down by a woe laid upon them if they preach not the gospel, *they will* hide themselves under the shadow of that scripture your correspondent refers to, *But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel*. I Tim. v. 8. Let young men have but the prospect of doing as well when engaged in the ministry as in any *moderate calling or profession*, and we should soon find the difficulties of many removed, who would be useful and honoured men in the service of Christ. A rich ministry is as undesirable as a starving one. The ox should not be muzzled that treadeth out the corn, nor should the calves in the stall perish.

5. "Does the number of our churches so much increase that the persons among us who are blest with suitable gifts, are insufficient to supply them ?" The Christian world will have reason to hail that time with unspeakable delight, when our churches shall be so numerous as this inquiry in the former part supposes. The prosperity necessary to a great increase of our churches will naturally produce precious souls desirous of helping the glorious work of God. When the divine presence was upon the seventy that surrounded the *Tabernacle*, it caused Eldad and Medad to prophesy *in the Camp* ; when the divine unction was upon the people going up the hill, it made even *Saul* to prophesy ; when the Lord gave the word, great was the company, of those that published it. When Samaritan villages are willing to receive the word, then pray that the Lord would send more faithful labourers into the vineyard. We live in the times when the fields are white for the harvest, let every mean, every encouragement, be used to bring

hopeful useful men into the ministry, always remembering that the *good* (generally speaking) are such as must be *sought out*; those who cannot be *kept out of the Pulpit*, seldom last so well as those whom you can *scarcely get into it*. But wisdom is profitable to direct.

S. K. L.

DR. RYLAND'S SERMON,

FOR THE BAPTIST MISSION,

Delivered at the Dutch Church, Austin Friars, on Wednesday the 24th of June last.

(See our No. for August, page 353.)

The zeal of the Lord of Hosts shall perform this. Isai. ix. 7.

THE whole paragraph, of which this is the close, contains one of the most express and sublime predictions of the Messiah in all the Old Testament. His supreme dignity and the wonderful constitution of his person is intimated, in the strongest terms, in the sixth verse; and the extent and continuance of his kingdom is absolutely ascertained in the former part of the seventh, &c. while this concluding clause points out the ground from whence we may expect the certain accomplishment of this glorious event. Let us consider,

I. The work to be performed. The erection and extension of the Messiah's kingdom.

This glorious work had, in some respects, been begun; souls had been recovered to God, saved from condemnation, and admitted into heaven upon the credit of Christ's death.

The Jewish theocracy was all preparatory to the advent of the Messiah, and to the redemption of the church by him. But when he should actually appear in the flesh, make himself an offering for sin, rise from the dead, enter into the holy place not made with hands, and pour out his Holy Spirit more abundantly, then should a new œconomy be begun. The way into the holiest of all would then be laid open, Jews and Gentiles would be united in one body, through faith in him, and the gospel should be extensively proclaimed among the nations. This is now the case. A kingdom is set up in the world, that shall at length spread universally; I mean, the reign of God our Saviour in the heart. The great design of the Messiah is to destroy the works of the devil, or to subvert the kingdom of satan, and triumph over his cause upon earth, who has hitherto been generally treated as the God of this world.

The object to be accomplished is, to restore guilty rebels to

the divine favour, and also to bring them into a state of voluntary cordial subjection to God : spreading the gospel all through the globe, compleating the number of God's elect, and replenishing the heavenly world with souls redeemed from among men, and placed in a state of indefectible and eternal bliss.

Now, in order to form a proper estimate of the greatness of this work, let us consider,

II. The obstacles to be surmounted.

Darkness had covered the earth, gross darkness had enveloped the people. Even of Israel JeHoVaH had said, *Who is blind as my servant ? or deaf as he to whom my messengers have been sent ?* * for the bulk of the people practically said, *Cause the Holy One of Israel to cease from before us* † And among other nations, the true character of God was totally unknown. Divine worship was paid to stocks and stones ; to the lowest creatures of God, which were honoured instead of the Creator ; and to the vilest creatures of men's imaginations : dæmons possessed of the worst moral dispositions imaginable were honoured as deities : it was therefore necessary that the true character of the supreme Being should be extensively made known.

But if the dignity, purity, and rectitude of JeHoVaH are realized, how can sinners hope to enjoy his favour ? since to him vengeance belongeth, and it is evidently his place to punish transgressors. How then can they expect to find acceptance with him ? or, how can he be just, and yet justify the ungodly ? The difficulty could be solved only by that wonderful person, mentioned in the preceding verse ; and the intimations there suggested, are fully explained in the New Testament.

But another source of difficulties is this, that when a way of salvation, worthy of all acceptation, was revealed ; though it suited the circumstances of sinners, yet it did not suit the dispositions of their hearts : yea, their aversion to it was so great, that none but God could subdue it. Moreover, when sinners are brought to believe in Christ, they must still be kept, by the mighty power of God through faith unto salvation. They have numberless backslidings to be healed, innumerable wants to be supplied ; must be supported under multiplied trials ; must be corrected in measure, with great judgment and gentleness ; and be kept as carefully as a man keeps the apple of his eye. They must be supported in the prospects of natural death, and many of them in the pangs of a violent death ; multitudes being exposed to the trial of bonds and imprisonments,

* Lowth. Isai, xliii. 19.

† Isai. xxx. 2.

and others enabled to glorify the Lord in the fire, and made to triumph on the rack or at the stake.

Such difficulties as we have enumerated need, in every age, to be surmounted for each *Individual*. Besides which various obstacles have been presented to the *general spread* of the gospel, some of which have been moved already, but others still remain to be taken away. At its first propagation by the apostles, the gospel had to encounter violent opposition, both from the Jews and from Pagans; from scoffing philosophers, interested priests, and imperial persecutors. When external opposition abated, internal divisions and erroneous opinions multiplied. In the East, the worship of images, and various superstitions and errors prevailed. In the West, the apostate church of Rome became more and more corrupt, till her Pontiff seated himself in the temple of God, and trampled on the neck of kings. When evangelical religion was revived at the reformation, new persecutions, errors, and divisions arose. At the present time, there is much coldness and formality among nominal Protestants; many errors, and much open or secret infidelity may be found among us. Too much of a sectarian spirit infects even good men, among all parties: like Judah vexing Ephraim, and Ephraim envying Judah. The more important Articles of Faith, on which all good men agree, seem less to unite them, than far inferior differences to divide them. The best Protestants have too much neglected the propagation of the gospel. Much greater exertions must be made, before it can be expected to spread all over the globe.

Which ever way we turn our attention, innumerable difficulties present themselves to our view. All nations, which are without revelation, are addicted to the worship of false gods, and perpetually engaged in war. In some of these countries, the inhabitants are savage cannibals, eating the flesh of their captives; living in promiscuous impurity, and having no written language. Other countries, in which the art of writing has long been known, (as in India,) are full of superstitious notions and practices, which have been accumulating for ages. The common people are held in bondage, under a dreadful system of priestcraft; human victims are offered to their horrid deities; men and women are induced to sacrifice themselves in various modes of self-destruction; aged parents are drowned by their children, or suffocated with the mud of the Ganges; into whose streams children are also often cast by their parents, and devoured by the sharks and alligators.

The Jews are hardened in unbelief, prejudiced against the truth, by their progenitors, and by the bad lives and ill treatment of christians. Many of them are disguised deists, while others give credit to calumnious fables, and the idlest conceits that can enter the human mind.

A great part of the world is seduced by the imposture of Mahomet. Enmity against the rest of mankind constitutes the distinguishing spirit of his religion, which has engendered despotism, sensuality, and indolence, in all countries wherein it has been established.

Popery still retains an extensive and baleful influence; while there is little more than the name of christianity in the vast empire of Russia, and among the various branches of the Greek church. All these corruptions of the religion of Jesus require as powerful an interposition to remove them, as Heathenism itself. Nor could we hope to see the protestant churches delivered from formality and error; or the defects and divisions of even true christians thoroughly rectified, without the wonderful display of an almighty arm.

But, though such innumerable and formidable obstacles must be overcome, before the preceding prophecy can be fully accomplished, yet we need not despair, when we consider,

III. The pledge of success here given; viz. *The seal of the Lord of Hosts.*

JeHoVaH, the God of Hosts, whom all the armies of heaven delight to obey, will perform this; and that from an ardent zeal for his own glory, which is most completely and inseparably connected with the attainment of this object. As I live, hath JeHoVaH said, the whole earth shall be full of my glory. Nor can he be more zealous for this object than it deserves. He has already done the greatest thing of all. The Son of God has become the son of man. Immanuel has assumed the form of a servant. The Lord of glory submitted to ignominy. The Prince of life expired on the accursed tree. He that knew no sin, was made a sacrifice for sin. And now God must not only miss his glory, but be unspeakably dishonoured, if Christ should not have a full reward—for all his laborious service, for all his bitter sufferings. Who can pay him back his tears, and groans, and bloody sweat? or, What else shall be a recompense for his obedience unto death? The word and oath of JeHoVaH is pledged, and that to one who is his equal, and who has deserved well at his hands. His Spirit is able to ensure the application of redemption, by working effectually on

the heart. Cannot many now present bear witness to this truth? You hath he quickened, who some time ago were sinfully dead to God. He has already triumphed gloriously over the powers of darkness. At the day of pentecost, how was the arm of the Lord revealed! Reflect on what God has wrought, in the primitive Age; at the time of the Reformation, and in subsequent periods; and now, blessed be God, that in divers parts of India, at Calcutta, in Jessore, and Orissa, there is room for gratitude to exclaim, What hath God wrought!

He is never at a loss for instruments to carry on his work. He can find them where he will, or make them of what he will. He can check and restrain his enemies, at his pleasure, and can over-rule opposition, to subserve and promote his cause. Yea, he can turn the most violent opposers into faithful and indefatigable labourers. Thus Pharaoh's daughter was employed to train up the future deliverer of Israel in the very court of their oppressor. The Lord took David from the sheep-fold; Elisha from the plough; Gideon from the threshing floor; and Saul from pursuing the saints to strange cities. He can cause his servants out of weakness to wax strong; make the worm Jacob to thresh the mountains, and winnow the hills like chaff. He triumphed gloriously over Pharaoh at the red sea; he made the walls of Jericho to fall flat to the ground, at the sound of ram's horns; he gave David the victory over Goliath, and spoiled principalities and powers, making a shew of them openly, on the cross; and he is assuredly sufficient to bind satan for a thousand years.

His infinite zeal is combined with infinite wisdom and infinite power; it is the flame of infinite love, and it never shall abate or grow cool. Depend upon it therefore his counsel shall stand, and he will do all his pleasure. He will destroy both Popery and Mahometanism, bring the fulness of the Jews and of the Gentiles into his church, and fill the whole earth with his glory. Amen and Amen!

And now, what improvement shall we make of this important subject? Since it is here declared, *The zeal of JelloVah shall perform the work*, shall we leave it wholly to him, and not exert ourselves in his cause, nor shew any concern for the accomplishment of that object on which his heart is so peculiarly set? Will his zeal be an excuse for our indifference? If we mind inferior things, and engage with far greater ardour in other pursuits, will that prove our hearts to be in unison with the heart of God our Saviour? Will it shew that we are truly

on the Lord's side, and shall certainly be owned by him another day, as his devoted servants, loyal subjects, courageous soldiers, and dear children?

When the Canaanites had oppressed Israel, and God stirred up Barak and Deborah to contend with Jabin and Sisera, the angel of the Lord said, *Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty*; and are we sure that no such curse will fall upon us, if the prospect of conquering the whole globe for Immanuel cannot rouse us to any vigorous exertion?

Do some plead, that they fear the time is not yet at hand, and therefore, it will be money thrown away, to employ it at present in missions to the heathen! Can that be thrown away, which may evince your love to Christ, and your compassion to the souls of men? He that shall judge the world has declared that a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward. It is not for us to know the times and the seasons, which the Father has reserved in his own power: but we are sure that it is high time for us to awake out of sleep, and shew that we are alive in the cause of God. It is high time, as brother Carey observed, when I heard him last at Nottingham Association, 1792, to *expect great things from God, and attempt great things for God*.

But who hath despised the day of small things? He, that made all things out of nothing, hath not despised it. He, that raised up the righteous man from the East, and called him to his foot, hath not despised it. He hath not despised it, who caused as many as the stars of the sky in multitude, and as the sand which is on the sea-shore innumerable, to spring from one, and him as good as dead. The mighty God, the everlasting Father, the prince of Peace, who united himself to the Babe born in a stable at Bethlehem, hath not despised it.

October 5, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house, at Northampton, a poor journeyman shoe-maker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a Society, for sending missionaries from England to preach the gospel to the heathen; and much less foreseeing that he would become a professor of languages in an Oriental College, and the translator of the scriptures into eleven different languages.

And however, as the event has proved, was the purpose of Him, who selected for this work, not the son of a

of our most learned ministers, nor of one of our most opulent dissenting gentlemen, but the son of a parish clerk, of Pauler's Perry, in Northamptonshire. Accordingly, on Oct. 2, 1792, I witnessed, in a little back parlour at Kettering, the first formation of a small society, which begun with a subscription of *thirteen pounds, two shillings, & sixpence*; and of which this William Carey the elder was the founder, who is now superintending the printing and publication of the scriptures in twenty-four different languages! Three of these had been made several years ago, (the Tamul, the Cingalese, and the Malay) by missionaries in the countries where those languages are respectively spoken. Four more, the Malayalim, the Persian, the Arabic, and the Arabico-Hindustanee, are carrying on by other translators. A man who was, less than fourteen years ago, the master of Broadmead charity school, at Bristol, has translated the New Testament into Chinese, and good part of the Old. All the rest, (except the Burman, by his son Felix) are chiefly the labour of brother Carey, who considers himself as responsible for their correctness.

[Here some extracts were read from letters lately received from Dr. Carey and Dr. Marshman, when the preacher added;]

I pray, my brethren, that the zeal of the Lord of hosts may enkindle our zeal: and may we shew that our zeal is truly zeal for God, not mere party-zeal. We are obliged to act distinctly, as we conscientiously differ from our brethren, upon a practical point which must become apparent, as soon as one person is converted from heathenism, who has young children. The controversies which divide other denominations from each other, may be longer deferred: indeed there is scarcely any room for them to be agitated, till a large district has embraced the gospel. But we cordially rejoice in the prosperity of all missions set on foot by real believers in Christ Jesus. And our brethren in India have uniformly discovered a spirit of kindness towards their fellow-labourers, sent out by other societies. Nor is there any thing for which I more sincerely and earnestly pray than that both they and we may ever be kept from all party-spirit, from all self-seeking, and from all self-confidence, and vain boasting.

Never, indeed, may we listen to that spurious moderation, which requires a dereliction of principle, or a disregard to what we believe to be most agreeable to the word of God: but never

may we lay an undue stress on those things wherein *they* may differ who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All who love our Lord Jesus Christ in sincerity shall share in our love; all who appear to be led by the spirit of God shall be acknowledged as the children of God, and as our dear brethren; yet we will follow none of them farther than we see them following the footsteps of Christ. But nothing in which bad men can possibly unite shall unite us so closely, as those things in which good men cannot disagree.

On the behalf of our dear brethren, we bless God for what he has done for them and by them. We rejoice in their success, their diligence, their concord, their humility: but if he should honour them more and more, we pray that they, and we also, may rejoice with trembling. We are aware that no man should glory in men. Were *we* to give them the honour that belongs to their Lord, they would be grieved if they knew it, and alarmed lest we should bring a blast on their labours: and were they to begin to ascribe the honour to themselves, we should expect them to meet with a more certain and severe rebuke.

The zeal of the Lord of hosts has done all that has been wrought; the zeal of the Lord of hosts must perform all that is achieved in future. Our zeal is but a spark kindled by the rays of that sun of righteousness which warms and illumines all the realms of bliss. But from the infinite ardour of his zeal, we confidently expect to see all the earth enlightened with his glory, all nations submitting to his government, all the tribes of mankind rejoicing in his salvation.

A multitude whom no one can number, redeemed out of every kingdom, and nation, and tongue, shall make the East and the West and the North and the South, to resound with this song of Isaiah, *Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace:* and with the song of John, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Blessing, and honour, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. AMEN.*

[To the Editor of the Baptist Magazine.]

Sir,

THE following Letter was written to some pious friends on the death of a daughter; they both felt as parents, but the grief of the mother was distressingly severe. If you think it worth the notice of the public, I will thank you to insert it in your valuable Miscellany.

I am, sir, yours, &c. C.

My dear Friends in the Lord,

I HAVE heard of your late heavy trial, in the loss of your daughter. I feel for you on the occasion, and have often borne your case upon my heart before God in prayer. Glad should I be to say any thing in this way that may administer seasonable relief. I well know that when the heart is the seat of sorrow, it is a cabinet barred against any but God; who often brings his people into trouble, that *he* may speak to their hearts. But I know also, that he uses means both in afflicting, instructing, reproving, and comforting his people; and who knows but he may give a blessing to what I may propose, to the restoration of your peace.

My dear friends, what is our character? Are we not sinners? As such we have no claim upon God for any favour; so that all afflictions, sufferings, and losses, less than that of our souls, must still leave us debtors to his goodness. Why are we not in hell? It is of the Lord's mercies. Hence we must say, under the severest trials, *He exacteth of us far less than our iniquities deserve.*

Again, is he not a sovereign? not only in the displays of his grace, but also in the dispensations of his providence? In all which he doeth according to his will; none can say, What doest thou? And is he not infinitely *wise, equitable, and good* in all he does? Righteous in *all* his ways, and holy in *all* his works? Are not many afflictive providences, *preventing mercies*, and *disguised blessings*? which afterwards yield peaceable fruits of righteousness, in them that are exercised thereby? Sincere was the sorrow of Jacob for Joseph, heart-afflicting his concern for Benjamin. It was a severe trial to his faith, but it proved a merciful visitation, when the vail was taken away. Lo, this God oftentimes worketh with man, so that there is an important meaning in our Lord's words, *What I do thou knowest not now, but thou shalt know hereafter.*

Hath it not been the lot of all saints to meet with trials and afflictions?—Look over the list of worthies whose faith is renowned in scripture: we see not only what they did, but what they suffered and endured. Chosen in the furnace of affliction;

brought through fire and through water. Hence James says, they are *examples of suffering affliction and patience*. The trials of David, Job, and Jeremiah were various, heavy, and lasting. They came out of *great tribulation*, they washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God.

Are not all afflictions, (the most severe and distressing included) *sent in love* to God's people? They may display fatherly anger against sin, but they are sent in love to their souls. Behold what manner of love is displayed in putting us among his children! The same love influences all his conduct in his dealings with us. Hence we should remember the exhortation that speaketh to us as to Children; *My son, despise not thou the chastening of the Lord, for whom he loveth he chasteneth*. Are they not all designed for good? Have not the saints found them so? Was it not seen in the afflictions of Abraham, Jacob, and David? Psal. cix. 67, 71. To this Paul puts his seal, Rom. viii. 28. *We know that all things work together for good to them that love God*. He chastens for our profit; Heb. xii. 10. In this way our infinitely wise teacher shows us the world's emptiness; discovers our rebellion and earthly-mindedness; and calls forth into exercise our suffering graces. Tribulation is rendered subservient to work patience; and when we patiently endure God's hand, we get fresh tokens for good; thus patience works, or increases, our experience; and an experience of divine faithfulness and mercy worketh, or consumeth, hope. It was the advantages attending afflictions that led the apostle James to say *Count it all joy when ye fall into divers temptations*. *Blessed is the man that endureth temptation, &c.* And he who loves his people with so great a love, would never bring them this way to the kingdom were it not the best way, to humble them, prove them, and do them good in their latter end.

“Trials make the promise sweet,
Trials give new life to prayer.”

What are our expectations as believers? Do we not look forward to a time, not far distant, when the days of our mourning shall be ended? When there shall be no painful remembrance of former things, but happiness perfect and lasting as the days of heaven? Persuaded of this, it ought to be our concern to glorify God under all his dispensations; with gratitude for what has comforted us; and in holy stillness and submission to that which

afflicts;—bowing to his will, and saying with Eli, *It is the Lord, let him do what seemeth him good*: with the Shunamite, *It is well*: with Hezekiah, *Good is the word of the Lord which thou hast spoken*: Or, with a good man who on the death of a valuable friend, said, “There lies all that I account happiness in this world; but if the turning of a straw would restore him to life, I would not do it in opposition to the will of God.” If you could see all, you would see a reason why he deals thus with you; but he hides this, that we may submit our understanding to his wisdom, and our will to his sovereign pleasure, which are high acts of filial obedience, and highly becoming those who have often given *themselves and all that they have to the Lord*.

No doubt but your distress is aggravated when you reflect on the pious and lovely character of the dear eld whom you have lost; but those very amiable traits of excellence which give such pungency to your recollections, are so many proofs that she is not *lost* to you—she is only gone a little before to her proper home, whither ye also are soon to follow her. The time of your separation will not be long; and your reunion will be accompanied with circumstances the most transcendently glorious. *Wherefore gird up the loins of your minds, and be sober, and hope to the end for the grace that is to be brought to you at the day of Christ*; when Rachel shall no more weep for her children, *because they are not*, nor David lament because of Jonathan his friend.

I remain your sincere and affectionate friend,

C.

Mis-statement in the Evangelical Magazine.

[To the Editor of the Baptist Magazine.]

Sir,

Hoping for more candour and impartiality from you and a truer regard for the exhibition of truth, than I have met with from another quarter, I have sent to you the following letter, that, in meet your approbation, you may give it a place in your Magazine. It was sent to the Editor of the Evangelical Magazine in January, 1812, with the design of correcting the misrepresentations of a writer in the Evangelical Magazine, and to supply his defects. I hoped that a request to forth words, would have created an immediate insertion; but it has not yet made its appearance. For what reason it is withheld I from the public I best know to the Editor of the Magazine. Should you favour it with a ready or insertion into yours as possible, you will greatly oblige the writer, and several of his friends.

July 12th, 1812.

"To the Editor of the Evangelical Magazine.

"Sir,

"RELYING on your impartiality to insert the following particulars, I feel a wish to correct a mis-statement in your *Supplementary Number* for last year, by the writer of the *Present state of Evangelical Religion*. He speaks of the *General Baptists* as being rather more insignificant in number than they really are; neither do I think his account of the state of *vital religion* among them to be quite correct. His language is—"The General Baptists have dwindled into a very few congregations; and little life of spiritual religion is among them." p. 505. I know not from what sources he has collected his information, but the truth is, they are unquestionably on the *increase*. I charge him with no design of giving the public a false statement of them; but conceive that his mistake originates in the want of correct information. Yet this error shews the necessity of making diligent and impartial enquiry, and of obtaining the accurate knowledge of a denomination of christians, before we venture to speak confidently of them to the public.

"Although the General Baptists are much less numerous than the Particular Baptists; they are not so few as the above writer's statement would lead us to suppose. He probably does not know that there are many congregations of them now in the midland counties, particularly in Leicestershire, Nottinghamshire, Derbyshire, and several in Lincolnshire and Yorkshire. Some of their churches are large, containing from 150 to 300 members; one upwards of 400; and many of their places of worship are numerously attended by hearers. *Fifty-six* churches of this denomination subsist in friendly connection with each other, known by the *New Connection of General Baptists*. These churches hold an *Annual Association* by their ministers and other representatives; at which, the number of members in each church, their increase or decrease, the state of religion, &c. are stated. Besides which, *Quarterly Meetings* are held in different districts, of ministers and others, to discuss such subjects [as relate to their temporal and spiritual welfare;* on which occasions there are always one or more sermons delivered. At the last annual Association the number of members contained in the churches in this connection was, *five thousand and three hundred and twenty-two*. It will satisfactorily appear, on an inspection of the *Minutes* of their Associations, which are published annually, to which a *Circular Letter* to the churches is always appended; that they are *not diminishing*, but are

* There are now four district meetings regularly held; one in Yorkshire; one in Lincolnshire and Cambridgeshire; one in Nottinghamshire, Leicestershire, and Derbyshire; and one in London and neighbouring counties. This last is held *half-yearly*; the others *quarterly*. This Note is now added.

on the *increase*. During the last ten years they have, on an average, baptized upwards of *three hundred annually*. The church to which the writer of this belongs, contained in the year 1799, *one hundred and forty four members*; and in the year 1809, it contained *three hundred*. All those churches that are situated in the three first mentioned counties, and I believe those in Yorkshire, have entirely risen within the last *sixty years*; and whose members, besides those who have finished their course on earth by a safe and happy death, have been reclaimed from the ignorant and unbelieving world. Their views are *evangelical*. The peculiar doctrines of the gospel are strenuously maintained by them, and are themes on which their ministers delight to expatiate. Indeed their increase, through the divine blessing, is to be attributed to their preaching the plain and pure gospel regularly and faithfully; and insisting so frequently on the necessity of a spiritual regeneration, as a qualification for the kingdom of heaven.

“As to the General Baptists having “little life of spiritual religion among them,” the writer of this would feel exceedingly happy to see more of it; but whether they be lower in the scale of genuine fervent piety, than their brethren of other denominations, he will not take upon him to determine; comparisons being generally deemed injudicious. May the great Head of the Church diffuse more of his vital influence, and communicate an increasing measure of the Holy spirit among his people of every denomination; and then more of the life and power of godliness will be possessed and displayed by all. And our itself must allow, that there are but too many professing christians in the present day, who live much below their privileges and who, notwithstanding their professed belief of the gospel, subject themselves to the imputation of lukewarmness and remissness by not adding to their faith those degrees of piety and virtue which every christian should aim at. And it is to be lamented, that, in the present state of a church in this life, there will be individuals who cleave too much to the present world, and make but little progress in godliness. A languid assent of the understanding to the truths of the gospel, unaccompanied by the warm and invigorating approbation of the heart, though it may produce a reluctant compliance with some of the externals of religion, will never subdue and regulate the disposition, produce ardent piety, and cause a person to tread the path of duty with uniformity, perseverance and delight. If there be more of this sort of professors among the General Baptists, than among other denominations of christians, it is more than the writer of this knows. Of this he is persuaded, that if there are, it is not owing to the want of exertion and faithfulness in their ministers, notwithstanding their numerous disadvantages, very few of them

being wholly given up to the duties of the ministry, arduous as they are. This is a disadvantage to our churches of which they seem not fully sensible.

I will add, for the above writer's information, before I close the subject, that they have also their meetings for worship regularly on the Lord's-day, and a lecture and prayer-meeting on week-day evenings; and the Lord's-supper is administered once a month. Besides these, they have their meetings for discipline statedly, once a month or oftener; and I believe, are as strict in examining candidates for fellowship, and in practically observing the directions given in the New Testament, for maintaining the order and purity of churches, as most of their brethren. They do not, however, profess to be perfect; and it is the fervent prayer of the more zealous among them, that they may progressively advance in knowledge, purity and zeal, as well as in number.

"That this may be the case with every church of the living God on earth; and that grace and peace may be with all those that love our Lord Jesus Christ in sincerity, and seek the prosperity of Zion, is the earnest desire and fervent prayer of your constant reader.

H—, January 12, 1811.

F."

OBITUARY.

Mr. SIMON LENNY.

Mr. Simon Lenny, of Laxfield, the subject of this memoir, was born at Wilby, in the county of Suffolk, in the year 1745. His father and mother being very honest and industrious, wished to bring up their son to those employments in which the father was engaged, he being a small farmer and wheelwright; and while Mr. L. was diligent in his application to his father's business, he was no less indefatigable in endeavouring to obtain a fund of mathematical knowledge: so that, as he has often said, "he wrought hard all the day, and studied much during the night." In this attempt he so well succeeded, that when he was about twenty years of age, he left his father, and engaged as mathematical master in an English boarding-school; and after removing to several other respectable situations, was elected Master of the Foundation-school, at Laxfield, in 1773; which situation

he filled with credit to himself, and satisfaction to his friends, more than thirty years: when, being much afflicted with a nervous disorder which rendered him unfit for business, and also having obtained a comfortable competency, by the blessing of God on his care and industry, he relinquished the school to his elder son, who now conducts it.

Mr. L. having been brought up to the established church, was much attached to her sacred walls: and although he would lament the negligence and immorality of many of her members, and deprecated particularly the conduct of those who professed to believe, and engaged to preach the fundamental doctrines contained in her Articles and Homilies, but instead thereof, substituted a more system of morality in their place: he that he loved the doctrines more than they, but he thought ministers of the gospel ought to be men of integrity

and uprightness. Yet with all these notorious inconsistencies, he still believed that "the temple of the Lord" alone were they.

Mr. L.'s conduct in the world was very consistent, and he made a point of reading prayers in his family daily, and was very constant in his attendance at church, and although, about four years ago, the gospel was brought next door to his house, and his wife attended at the meeting, yet he would go to church when he was scarcely able to walk without assistance; and on no account would he omit, for many years, what is called receiving the sacrament, if he could avoid it; thinking thereby to merit the favor and love of God: thus by making clean the outside of the cup and platter, he thought of inheriting those mansions which are reserved for all who truly love and fear God; not knowing that the *tree* must be made good before the *fruit* can be good.

About two years previous to his death the nervous disorder increased, and he was frequently labouring under the most excruciating pains, which caused, at times, considerable irritation of mind, attended with murmurings and repinings at the dispensations of providence with which he was afflicted: he was then frequently induced to attend the means of grace with Mrs. L.; but the word did not appear to have taken root in his mind until a few months before his decease; when we have reason to hope that the arrows of conviction stuck fast in his soul, and he was led to see, feel, and mourn, on account of the evil of sin. Thus the man who before was ready to say to others, "Stand by thyself, for I am more holy than thou;" now exclaims, "I find on reflection, that my whole life has been one continued series of sin and iniquity; and that from the crown of the head to the sole of the foot, there is no soundness in me, nothing but wounds, bruises, and putrifying sores—and that in my flesh dwelleth no good thing"—Woe is unto me, for I am undone!" and to use his own language, he says, "I find I stand in need of

every thing; and can do nothing—God be merciful to me a sinner—all my hope of salvation is through the merits and blood of the Son of God." A short time before last Michaelmas, he was wholly confined to his bedroom, and would frequently be lamenting his sins or pleading with God for a sense of his loving-kindness to be shed abroad in his heart by the Holy Spirit; the conflict was sharp and satan attempted to triumph—but as God the Spirit had begun the good work, he would not leave it unfinished; and was pleased to take the things of Christ, and apply them to him effectually. After suffering much pain one evening, he was apparently much exhausted, and fell asleep about eight o'clock, and awoke about half-past ten: he seemed refreshed, and requested to be taken up the bed, when he exclaimed, "I am doubly happy—The Lord hath fulfilled his promise—Come Lord Jesus, come quickly." A friend present enquired if he were comfortable in his mind? He replied, in tears, "Full of consolation in God, through Jesus Christ—Blessed be God; Father, Son, and Holy Ghost—I have received infinitely more than I deserve—Pray God support me, and give me patience to bear what he may further lay upon me." About eleven, he said, "Thank God" several times, and observed, "It is a heavy trial, and if it were not for the Lord's mercy, I could not keep my senses." A few minutes after he said, "It is hard work." A quarter before twelve, he again prayed for patience to bear his burden. In the morning, feeling much pain, he desired his attendants to take each hold of his hand and pull against him, (which sometimes gave him ease) he said, "I have heard a threefold cord can never be broken, but I hope our hands will be unclosed, and I shall be in heaven." A few days before his death, when his nurse was administering some refreshment to him, she enquired if he *tasted* the wine? He replied, "I have had a taste of heaven, that's better." He would frequently observe, I sometimes say, "I have much pain, I hope

"I do not murmur." Being very hot one day, he requested to have his hands and face washed; which being done, it was remarked to him, he was then clean and comfortable; to which he replied, "I shall be cleaner if I am washed in the blood of the Lamb." A person present observed, she hoped he was. "Yes," said he, "I hope I am."

During the latter part of his affliction he suffered much pain, but was seldom heard to murmur. He spoke but little, after enjoying those gracious manifestations; what he did say, was calculated to confirm his friends, in their opinion of his being built upon the immoveable rock, Christ: he died in the Lord, Dec. 28, 1811. Mr. Jonas Smith improved the occasion by preaching from Rev. xiv. 13.

Christian reader, you are still in the wilderness; the word of God is your directory—study it much; and under all your trials, troubles, and temptations, may you ever be enabled diligently to attend to all those means of grace which God has appointed for spiritual improvement and progress in the divine life: and may that charge never be brought against you which was laid to some of old, "Ye receive not, because ye ask not;" the means are yours, the blessing is God's: and may the divine Spirit enable you to seek in faith, that you may more frequently find him whom your soul loveth.

Laxfield.

S. G. L.

Mrs. SARAH MANN.

THE subject of the following remarks was born at Little Horton, near Bradford, Yorkshire, May 1st, 1783. Her parents are members of the Independent Chapel at Bradford. Though Sarah was a child of many prayers, and brought up constantly under the faithful preaching of the word of God, yet it does not appear that the prayers of her parents, or the preaching of the word had been blessed to the bringing her to an experimental knowledge of the truth, till about the twenty-third year of her age. In relating the goodness of the Lord to her in having

mercy upon her, to the Baptist Church at Burslem December 2, 1811, previous to her being baptized she remarked that "About five years ago, *The Reign of Grace* was put into her hands, which after having read with care, first led her to an acquaintance with her own vileness. Prior to that time she had thought that sin was an evil, but not so great as to require more than ordinary attention to the common duties of religion to please God, and to procure his favor." After this period she became warm and attached to the Redeemer.

That man of God, the Rev. W. Steadman had a little before this time been settled as pastor over the Baptist church at Bradford, and tutor to the Infant Seminary, for the education of young men for the ministry among the Baptists, at Little Horton near Bradford. Many boldly stepped forward to follow the Redeemer there, in being baptized at that time; while the pastor was attending to the administration of that ordinance, Mrs Mann was generally a spectator. What was said in defence of baptizing believers by immersion, fully convinced her of it being the way to God. Though she did in deed and in truth love the Lord Jesus, yet the suggestions of some that "Baptism was not an essential duty," so far overcame her judgment that she entirely ceased to go on these occasions, or to think any more on the subject. It is a matter for lamentation that any who do love our Lord Jesus should ever deal in such reflections on a New Testament ordinance. Baptism is an ordinance of Christ. To attend to it in a wrong way, is not to attend to it at all. And not to do it, is to live in neglect of a part of the divine will. Baptism is essential to obedience. Nevertheless—Mrs Mann was a diligent hearer of the word. Mr. Holdgate, the Independent Minister at Bradford at that time was a preacher she loved to hear: often has she recited from memory, the wise remarks she has heard from him; his word was the joy of her heart. When set by her own fire side, she would not unfrequently tell of passages in his

sermons, or sayings at her father's house (which Mr. H. used to frequent) the impression of which was never erased from her mind, though some of them were heard by her when very young. Those parents do well who bring up their children to an early attendance on divine worship in the Lord's house. Many a sentence has touched the heart of youthful hearers and been the word of life to the soul in after days.

She was conscientious in her treatment of the word of God. After she had been married a little, which was in 1810, to the pastor of the Baptist church at Burslem, and it pleased her heavenly Father to bring her near to death; (indeed she was given up as a dying person by a respectable physician who attended her;) she then said to her husband who sat by her bed-side, "I did wrong in not being baptized when my health would allow it. I seemed ashamed to own the Lord, if the Lord should spare me that I can do it, I must attend to it." When she heard a sermon, she durst do no other than pay the just regard to the truths of the gospel which they claimed.

She was a praying christian. When her partner retired from the labours of the sabbath, and at other times when alone, if desired, she would pray in the family, in the evening, with genuine godly simplicity. She approached God with devout humility, and holy confession of sin; and particularly dwelt on the prayer of the publican, *God be merciful unto me a sinner.*

Mrs. Mann was greatly impressed with her state as a fallen creature. She would say, "I am one of the chief sinners, and should be miserable but for hope in Jesus Christ. To him I can and will come as a poor perishing sinner. Unwed an abiding sense of her own unworthiness was maintained in her.

She was patient under all her afflictions. About the beginning of June last, her disorder gained ground fast upon her, (she died in a consumption,)

and much sickness, a violent cough, &c. attended the complaint in all its stages. Such sentiments however as the following were common to her; "I dare not murmur, I know I deserve it all. There is a providence over all things, and he will order all things right." In a violent fit of pain, June 18th, she said, "I am thankful that the Lord reigns, oh that he would give me patience only to bear his will with submission; I am afraid I murmur." July 15th, being much afflicted with thirst, she said, "I hope I shall soon be where I may drink of that water of which he who drinks shall thirst no more. I long to be there."

She had no vain confidence, but a good hope in Christ Jesus. On June 30th she observed, "He (Christ) is able to save, I have, however, some doubts about his willingness; but he is precious to my soul." On the twentieth she had said, "Give my love to my parents, tell them I have a deal of pain, but am comfortable in my mind; the Lord has done great things for me, and I hope he will continue to do so." At another time, "I feel that I am going, I pray for patience and resignation, and that he would prepare me for another and happier state. Sometimes I think I am no better than 'weary of the world,' wanting to be gone only to get rid of my troubles and afflictions; and at other times have a good hope through grace, and can conclude all is well; and then I think again I never had any thing else than a mere knowledge of religion. I am sensible I cannot help myself; he alone must help me." On July 17th, after a slight derangement, when settled a little, she spoke, but her speech was affected; she said to her partner, "Oh! Mrs. B*** has read me such sweet promises this afternoon." She paused awhile and then added, "Oh I have good hopes, I have good hopes." What gives you these hopes? he said; she replied, "Oh I have none at all—none at all—none at all—but in Jesus Christ, oh this being landed safe. I have no hope but in Christ." Sarah

know "in whom she had believed." I will add,

T at with submission she gave up all to the Lord. "I sometimes feel it hard work" (she said) "to give up my children, and go from them, and at other times I feel fully resigned to his will, and have a good hope of glory." Afterwards she added, "That hymn has often done me good, 'Tho' troubles assail,' &c. Yes, the Lord will provide, some way will be done. The Lord has promised to be with his people in deep waters. Oh if he be but with me in 'The valley of the shadow of death,' I shall then go through well. I am a poor lost sinner, but I commit myself into the hands of Jesus. That hymn, 'Here at thy cross my dying God,' &c. is a precious hymn. Oh that he would say to my soul, *I am thy salvation.* I have long had a desire to love him, but I am afraid lest I should be deceived." Lord's day, July 12, she said, "It would have been a happy change for me to have been admitted into heaven to spend the sabbath there to-day." It was observed, "Perhaps that may be the case before another sabbath;" she replied, "Yes, I hope it will."

On Saturday evening, August 1st, it was observed, that death was at hand; she continued however till the Lord's day, and at half past six, *entered the joy of her Lord*, August 2nd, 1812, aged 29 years. She died without a struggle. The deceased was by no means perfect; nor is it the design of these remarks to represent her so. No. She was however "a vessel unto honor," in the temple of the Lord.

On Wednesday, August 5th, her remains were committed to the grave; when the Rev. J. Thompson delivered a very impressive and appropriate address to a truly affected people, looking forward with good hope to her resurrection to eternal life.

Reader, do you love Jesus? He alone can help, can save you. Terrible will death be. Awfully dreadful to enter eternity without an interest in him. Pray for grace to live to his glory; and you shall not trust his name in vain.

Burslem, August 6, 1812. J. M.

MISS SARAH ROSE.

Aged 17.

How uncertain is life. This young person, so lately in the bloom of health, after a few weeks illness, was removed from her friends by the effects of a violent disorder. She died the 24th of June 1812, and her funeral sermon was preached the 4th of July, at Eagle Street Meeting, London, by Mr. Ivimey from 2 *Thess. iii. 13, 14. I would not have you ignorant brethren, concerning them which are asleep, &c.* The frame of her mind, and her character, will be best described by an extract of a letter written by Mrs. Rose to the preacher.

Maiden Lane, Wood Street,

Dear Sir, *July 1, 1812.*

As you intend to improve the death of our dear departed daughter Sarah, I have been endeavouring to recollect the conversation I had with her at different times. I much regret I did not take it down at the time, as I fear I shall not do justice to many of her excellent remarks. On Friday, the 24th of April, her governess sent to say our dear Sarah was poorly, and on the Monday following I went to see her, and finding her much worse than I expected, brought her home with me. In a day or two afterwards, I took her to a Physician, who gave us hopes she would recover; but finding she derived little or no benefit from the prescription, I took the earliest opportunity of enquiring into the state of her mind. She heard me with much attention and affection. She was willing I should read the word of God to her, and requested me to select the 51st Psalm. She then asked me to go to prayer; and from that time was not happy unless I was talking or reading with her, and appeared uneasy if any thing prevented me. She was constantly expressing her gratitude for a religious education; and that she had learned so many chapters and hymns; which she said were sources of comfort to her now her pain and weakness prevented her reading and meditating. She was deeply distressed at times, lest she

should deceive herself or others in such a momentous concern. She manifested the most tender affection for us all, and would often say with much emotion, when she saw me distressed, "O my dear Mama, do cast your burden upon the Lord, for he careth for you. This is very wrong, if I had no interest in the promises of a Redeemer you might be grieved." I replied, "I fear the Lord is about to take you from us, at the time when you would be the greatest comfort to us." She said, "The Lord can make up every loss," and frequently repeated the following verse,

"In every condition, in sickness or health,
In poverty's vale, or abounding with wealth,
At home, or abroad, on the Land, or the Sea,
As thy days may demand shall thy strength ever be."

After which she would say "Will not this satisfy you, my dear Mama?" Once she said, "Do not make me more clothes, I shall soon be clothed with immortality."

On the Saturday preceding her death, a friend asked her if she was afraid to die? She replied, "No, for Jesus has taken away the sting of Death." But at times she feared she should not enter into everlasting rest. She frequently exhorted her sister and brother, with much affection, not to put off religion to a sick bed, "For then," she would add, in the most solemn manner, "you will find your faculties so benumbed you will not be able to attend to eternal things. I speak thus out of love to you; do not take it otherwise, perhaps you may not think much of it now, but I hope you will when my head is low in the grave. Now, my dear William," looking at her brother, she added, "I know that Jesus Christ alone can save me, and I trust in him; I know he is able and that he is willing to save to the uttermost! O how surprising." Sometimes she expressed herself so happy in prayer that she forgot all her pains. She suffered

much, but with patience and resignation she would say, "My sufferings are not worth a thought,
When Lord compared with thine."

In the last letter she wrote to her sister, she says, "I am happy to add that under the blessing of Providence and Mama's kind nursing, I am now much better, I have been attended by a skilful Physician, who prescribed medicines for me which have done me good; but I do not ascribe the benefit I have received to any human power. Oh no, I wish to give him the praise to whom it is due.

On the day before she died she conversed but little; I asked her if there was any particular passage of Scripture she would like for her funeral text? She replied "Yes. *Them that sleep in Jesus will God bring with him.*"

On the day she died she was perfectly sensible, but seemed much harassed with distressing doubts, nor did the dark cloud disperse until a short time before her departure; when I said, "My dear Sarah, you are going to be with Jesus," she replied, "For ever, not for a week, but for ever." I said, "Is the Saviour precious, and are you happy?" She answered, with sweet composure beaming on her dying countenance, "Yes, yes," and after adding "make haste, Papa, come along Mama," she could articulate no more, and in a few minutes, her happy spirit, I have no doubt, took its flight to that peaceful habitation where sickness nor death can ever enter, but where the Lamb which is in the midst of the throne shall lead to fountains of living waters, and where God will wipe away all tears from their eyes. Oh my dear sir, pray for us, that this heart-rending event may be particularly sanctified to us, as parents, to our remaining children, and to all the dear young people at Eagle Street.

I remain, dear sir,
Yours with much esteem,
M. Rose.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Report of the Proceedings of the Naval and Military Bible Society, 1812, *with an Appendix, and a list of Subscribers and Benefactors.*

WE notice this Report for the purpose of complying with the request of the Secretary, in calling our readers' attention to its contents.

In our number for January, page 35, we copied some paragraphs from a very appropriate introductory address, prefixed to the Society's Report for 1811, and which stands also at the head of the present publication. To this address are subjoined Extracts from the Proceedings of the several General Meetings of the Society, with a copy of the Laws and Regulations, including the names of the committee, *who meet regularly at Mr. Hatchard's, 190, Piccadilly, on the first Thursday in every month, at half-past Ten o'clock, or oftener by adjournment, as business may require.*

This Report commences with a statement of the difficulties which the society had to encounter. With the small balance of £36 14s 3d. and a Stock of 2,177 Bibles and 435 Testaments, aided by subscriptions, &c. (which in the last four years had averaged little more than £500 per annum,) the committee had to meet increasing and very pressing demands; the extent of which may be gathered from the circumstance that the applications from officers commanding Ships and Regiments, on the home stations only, were for 26,327 copies of

the scriptures, which the officers stated to have been actually applied for by *individual* sailors and soldiers.

We are gratified to learn that notwithstanding these circumstances the committee

"Upon their first appointment, did not hesitate to send, for the use of the sick and wounded in the Hospitals at Cadiz, after the memorable Battle of Barossa, 200 Bibles and 100 Testaments consigned to Lieut.-Gen. Graham. By a communication from the Chaplain General of his Majesty's Forces, your Committee with great pleasure are enabled to state, that the Chaplain to the British Army at Cadiz, in acknowledging the receipt of these Bibles and Testaments, added, that the supply arrived most opportunely, and had been very gratefully received by the sick and wounded in that Garrison; and, that had it not been for the prompt attention of this Society, those gallant sufferers would have been left totally destitute of the Scripture, as the supply of books forwarded by the Chaplain General for the Military Hospitals at Cadiz, had not at that time reached their destination."

Considerable exertions were also made to supply the defect in the finances of the society. The sum of £2042 16 4½ was collected on the 5th of February, being the day appointed for a General Fast. Other donations and subscriptions were also obtained; but still very far short of what would be sufficient to meet the pressing necessities of the Navy and Army, among whom there appears to be a general and lamentable want of the scriptures.* Since the formation of the society, it has distributed

* Out of 31,340 Sailors and Soldiers who can read, only 5,465 have either Bible or Testament.

early 50,000 Bibles, besides a great number of Testaments, to British sailors and soldiers. The Report adds—

“It would be superfluous to expatiate on the important results to be expected from an extended circulation of the Holy Scriptures amongst this numerous part of the community: suffice it to observe, that your Committee have received many pleasing and satisfactory testimonies from Officers of different ranks, as to the advantages they have observed to be produced in the moral characters of the men under their command, by the perusal of that inspired Volume.”

On the question respecting the necessity or utility of a *separate* society for supplying our sailors and soldiers with Bibles, the Report states that—

“There are many weighty reasons for its not being consolidated with any other Institution; it possesses high and honorable patronage, and pecuniary support, which it is of the greatest importance should not be relinquished; and as many of its benefactors do not unite with institutions engaged in the distribution of the Scriptures to other classes of society, it is evident that the aggregate good done, is considerably augmented by the continuance of this Institution. Your Committee might adduce many other powerful arguments, to prove that this Society is entitled to the countenance and support of every Christian, and of true Patriots: but they will content themselves with enquiring, whether it is not very gratifying and encouraging to our Sailors and Soldiers, when far removed from their native land—contending with the dangers of the sea—with disease in unhealthy climates—or with the enemies of their country,—to reflect, that there is a *distinct Society* of their Countrymen at home, peculiarly alive to their religious interests, and providing for them *exclusively* the best source of instruction and consolation under all

the hardships to which they are exposed?

It is the duty of other departments, with much care and at great expense, to equip our Forces with provisions, with clothing, and with arms, so as to fit them to meet the enemies of their King and Country; and your Committee would ask the Members of the Naval and Military Bible Society, and Britons in general, whether an appeal in behalf of 560,000 of their Countrymen in arms, shall be made in vain? and whether they will allow this Institution to be abolished, or to fail for want of adequate support? an Institution whose sole object is to provide these very men with the Holy Scriptures, which, under the divine blessing, will qualify them for that warfare wherein as Christians they must be engaged.”

The Appendices to the Report exhibit an interesting detail of the ships, regiments, &c. supplied with the scriptures; circulating letters, collections and donations; list of governors, benefactors, and subscribers; and what is peculiarly gratifying,—the testimony of various officers in the Navy and Army, as to the “happy effects on the lives” of the men under their command, in consequence of the distribution of the scriptures among them.

Cottage Sketches; or Active Retirement. By the Author of *Antidote to the Miseries of Human Life, Talents Improved, &c.* 2 vols. 12mo. 9s. boards. Gale & Curtis.

WE have often professed, in common with other friends of religious truth, our hesitation respecting the utility of having recourse to fiction in order to support the claims, or illustrate the happy effects, of pious principles. Our doubts on this subject were

produced by the solid conviction that the region of fact supplies such combinations of character, principle, and circumstances, as are fully adequate to every purpose of moral suasion or spiritual instruction. Nor have we hesitated at all the less after perusing the productions of the tale-making writers who have introduced us to a new description of novels, professedly intended to exhibit and recommend evangelical principles, but whose tendency, on the whole, cannot be properly designated by any term of approbation.

If, however, maugre all that we and others can say, as moralists and guardians of the taste and mental character of our youthful acquaintance, works of this class will find their way into their hands—It becomes our next duty to lend our aid in the task of discrimination, which should be watchfully exercised by parents and others whose influence is most prevalent over the rising generation.

If we could have been inclined to relax from our habit of thinking on this subject, such an effect had probably been produced by the *Antidote to the Miseries of Human Life*, and the *Sequel thereto*, the principal productions of the author of the volumes now in our hands; and among the most unexceptionable of the class of Books with which we almost regret to arrange them.

"*Cottage Sketches*" may stand on the same shelf, in a religious view, with the celebrated *Antidote*; they are, however, but "*Sketches*," and do not afford us such exemplars of finished portraiture as we meet with in the author's former work. We are prevented from entering further into their merits, by the consideration that though these

volumes assume to be of a "religious" cast, and therefore seem to come under our cognizance, yet we should be going wholly out of our way, were we to enter into a *critical* examination of their contents. The sum of our sentiments respecting them may be expressed in few words.—If our young reading friends *must* have books of this description, we should prefer to direct their hands to that of most other volumes of the same class."

Religious Books lately Published.

Prophecies of the Messiah, from the beginning of Genesis, to the end of the Psalms of David, considered and improved in *Practical Essays*, by the Rev. Thomas H. Robinson, A. M. Vicar of St. Mary, Leicester, in one thick volume, 8vo. 12s. boards.

Robinson's Christian System unfolded, second edition, 3 vols. 8vo. 17. 11s. 6d. boards.

Robinson's Scripture Characters, 8th edition, 4 vols. 8vo. 21. boards.

An Essay on the Authenticity of the New Testament; with an account of the Ancient Versions, and some of the principal Greek manuscripts. By T. F. Gyles, Esq. A. 8vo. 4s.

The book of Job, literally translated from the Original Hebrew and restored to its natural arrangement; with notes critical and illustrative; and an Introductory Dissertation on its Scene, Scope, Language, Author, and Object. John Mason Good, F. R. S. of Philadelphia, 8vo. 16s.

Fifteen additional Sermons by Samuel Horsley, L.L.D. F.S.A. Lord Bishop of St. Asaph, formerly vol. 3. 8vo. 10s.

Letters in Controversy with Dr. Priestly, upon the Historical Question of the belief of the first ages in our Lord's Divinity, by Samuel Horsley, L.L.D. F.S.A. late Lord Bishop of St. Asaph, third edition. To which is added an Appendix, in reply to Mr. Belsham's Review of the Controversy. By the Rev. S. Horsley, A. M. Prebendary of St. Asaph, and late Student of Christ's Church, Oxon.

A Sermon preached at Calcutta, in behalf of 800,000 Christians in India, who want the Bible. By the Rev. J. Martyn. 2s.

A Collation of an Indian Copy of the Hebrew Pentateuch, collected by the Rev. C. Buchanan, D. D. By Mr. Yates. 4to. 9s. 6d.

The first Volume of a new edition, of Dr. Owen on the Hebrews. 2vo.

Social Virtue, the Basis of National Prosperity, an Address delivered at Salem Chapel, Lynn. By Thomas Finch. 2s.

Scriptural Christianity Recommended. A Sermon preached at Lynn. By Thomas Finch.

A present to the Jews, and to free-thinking Gentiles. From a Protestant Friend. Being a Synopsis or Collection of Christian evidences. 6d.

A Brief Description of all the different Professions of Religion, from the beginning of the Antediluvian Churches to the present day. By John Bellamy, Author of the Ophion. 5s. 6d. fine 9s. 6d.

Devout Meditations, from the Christian Oratory: By the Rev. Benjamin Bennet: with an Introduction on Retired Devotion in general. Abridged and newly arranged in four parts, with Memoirs of the Author. By S. Palmer. 12mo. 8s.

THEOLOGICAL NOTICES.

Information of Works in hand, from Theological Writers, will be inserted under this Article.

Mr. W. Jaques, of Chelsea, has in the press, A Guide to the Reading and Study of the Holy Scriptures, with an Illustrative Supplement; translated from the Latin of Augustus Herman Frauck, late Professor of Divinity and the Oriental Languages in the University of Halle; together with a Memoir of the Author, Critical Notes, and a Notation of Books proper for the biblical student. 1 vol. 8vo.

Dr. Doddridge says of this work in his Lectures—"It contains the BEST rules for studying the Scriptures that I ever remember to have seen."

Mr. Frey has in the Press his Hebrew and English Grammar; and a Dictionary in two parts; the first containing all the primitives and derivatives in the Hebrew and Chaldaic languages, with a Latin and English translation; and the second, the principal words in Latin and English, with a Hebrew translation.—Also, a second Edition of the Editor's Narrative, to which is added, An Address to Christians of all Denominations, in behalf of the seed of Abraham. 2s. 6d.

The Second Part of the Christian Reader's Guide is in the press, and will be forwarded as early as possible.

At press, a Lexicon of the New Testament. This work is principally intended for the use of schools and is consequently less extensive than Parkhurst's Lexicon, though compiled on a somewhat similar plan. The various literal and metaphorical significations of every word used by the sacred writers are given in English: difficult ex-

pressions and phrases are concisely elucidated, and those variations of the verb or noun, which could occasion any difficulty to the young student are inserted and referred to their schemes.

The Rev. Dr. James Brown has

in the press, a Historical and Political Explanation of the Book of Revelation, intended to shew that it is an allegorical representation of the miserable governments of the world, and their final extinction in the reign of the Redeemer.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extracts of a Letter from Mr. Chamberlain.

Agra, Dec. 16th, 1811.

My dear brother Ivinney,

Your welcome letter came to hand a few days ago, for which and for the books which you so kindly sent, I most cordially thank you. I am sorry that your letter has been so long delayed, but it appears to have been sent in a box, and then it is not to be wondered at. I hope for the future that you will send your letters by post, for I certainly shall prize your correspondence, and shall ill brook such a delay again. I am not worthy of your notice, but as you have requested my correspondence, I feel thankful to you, and shall endeavour to fulfil your desire. Had your letter come by Post, it would have cost you a few pence, but then it would most probably have arrived six months ago, and you might possibly have been reading this, instead of my being writing it. I hope that you will favor me with a letter by every fleet, and you may be assured that every letter I receive from you will stimulate me to write to you, if nothing else will.

I bless God for his goodness to you in your pastoral connection and in your domestic relations. *O taste and see that the Lord is good, blessed is the man who trusteth in him.* God has afflicted you, and he has afflicted me, but he has not done wrong. There was a needs be for the severest strokes. Had he not thus exercised us we should not have seen so much of his goodness in the land of the liv-

ing. You will probably have heard before this reaches you, of our trial, which the Lord has been pleased to bring upon us, since we came hither. Two beloved children have been sacrificed on this altar; our hope in many respects for future years. But we must be dumb. The Lord has done it. Who can dispute his will? On the 16th of June my dear Mary presented me with another daughter, whose name is Eliza; on the 3rd of August my dear Mary Ann was removed by death, and on the 10th of October God called me to resign to his messenger death, my dear, my endeared, my lovely, my greatly beloved Hannah Smith. Pray for me, my dear brother, for I am a man who have seen affliction, and the Lord has dealt very bitterly with me. Yes, blessed be his name, the darkness is not Egyptian, the cloud at intervals breaks, and some sweet gleamings of mercy illumine the gloomy scene. I have the greatest cause to sigh over the rebellion of my heart.

The 22nd Regiment has been stationed in the island of Bourbon. I have heard nothing of the copy of Bunyan's Life which you sent for the Church in the 22nd, but I suppose that it has been reserved at Serampore to send to them by the first opportunity. The last letter I received from them was written in the hurry of a remove, but it intimated that God was with them, and in the midst of trials was blessing them with his care.

You will have heard of our removal from Rehoboth,* long before this reaches you. I have little doubt of

* The name given by Mr. C. to his Cutwa station.

my duty in the steps I have been led to take, but I nevertheless feel my leaving Bengal a severe trial. You are, I suppose, aware that Agra is nearly 900 miles from Calcutta. It is situated in the midst of a country full of the darkness of idolatry and of the pride and bigotry of Mahometism. A Missionary with the knowledge of four languages might go from this place nearly 700 miles on either side, preaching the word of salvation among 30 millions of Hindoos, and probably many more. O my dear brother, see what a great work we have before us! and pray for us that we may be found faithful in it to the end. As for myself, I am unworthy of the work, but nevertheless I would esteem it a great honor to be a pioneer in this glorious cause. It is true that a pioneer has not much renown, but his work is not less necessary for that. When the victory is obtained, all shall rejoice, and equally partake of the triumph. I have felt from the time I resolved on this undertaking, a persuasion that God would go before us and prepare a work for us, and blessed be his name, I have found it so. On our arrival, we met with some who have shown us much friendship, amongst the Europeans here. We have public worship at our house every Lord's Day morning, at which about 20 persons attend; and in the Evening I preach in the Port to about the same number, and on Thursday evening also. God has also inclined the heart of brother Peacock to accompany us on this enterprise. He and his wife are members of the church at Calcutta. He was a midshipman on board the Ardent in Duncan's engagement, and in the first attack on Copenhagen; but God had a better employment for him, for which I trust that he brought him to India. He is a very sincere man, and if he continue will help us much. We have begun a school for the instruction of the children of Europeans and it seems to promise well. In this brother P. will be much employed and very useful. The income of the school will, I hope, near-

ly supply our wants, and thus enable the Society to carry on their designs with greater vigour, and on a larger scale.

Our prospects among the Natives, I acknowledge are not very flattering at present. The Musselmans are bigotted, ignorant, haughty people, and few of them will hear. Their great men would violently persecute us if they had it in their power. This has already been manifested by some of their proceedings. They are the exact Scribes and Pharisees of our Lord's days. They have no objection to Jesus of Nazareth the Son of Mary, but they will readily draw their sword against him as the Son of God. The Hindoos are a reserved and unsocial people, and in this city appear supercilious, something like their neighbours; but in general they are very diverse. They will hear you discoursing to them with attention, frequently with approbation; I greatly love them and long for their salvation. Agra may contain 40,000 souls. This has been a very large city, but is now in ruin, and the picture it presents is a very melancholy one. You may ride about for miles in the midst of desolations. *Sic transit gloria mundi*. The palaces of the once renowned and noble are fallen, and dogs and wolves and vermin inhabit the gloomy remains. O that God may build his palace here to shine for ever.

I have not yet seen the second volume of the Baptist Magazine, nor have I heard that it has been sent to India. I hope that it will be conducted in a truly catholic spirit, to the honour of our denomination and to the glory of Jesus and his Truth. I am afraid lest its being published monthly should hasten its dissolution. The Register died in this way.

I shall wait with great desire for your History of the Baptists, with a copy of which I hope to be favoured. Oh that all we baptize did but shine to the honour of our Saviour. We feel satisfied in being Baptists, but glory in being Christians.

My dear Mary unites in fervent love

to you and Mrs. Ivimey and your family. Blessings attend you, and the good will of him who dwelt in the bush, by all means, in all places, and forevermore. Farewell.

John Chamberlain.

Extracts of a Letter from Mr. Chater.

Serampore, Jan. 23, 1812.

Dear brother Ivimey,

I HAVE received a letter from you, which though very acceptable, would have been still more so had it been *longer*. I am obliged to you for the life of Bunyan and the extract from Dr. Gill on Baptism, that accompanied it. I have left Rangoon, I believe to return no more. I have informed the Society of my reasons for doing it, and shall not trouble you with them. I still so deeply regret the necessity I have been laid under of doing it, that I could sit down and even weep at the thought of it. At the same time I am fully persuaded I have done right. Within this last fortnight, another, and I think a more important object than the Rangoon mission has occupied my attention. I am now likely to go to Columbo, on the Island of Ceylon; where there appears to be an immediate and extensive field of usefulness. Independent of the idolatrous natives, there are more than 130,000 persons there called christians, who are anxious to obtain the Bible, and to be instructed in the things that make for their everlasting peace. The attention of the Calcutta Bible Society has been much turned to this important field of labour; and some of its most respectable members express themselves highly pleased at the idea of my going. They are now having an edition of 5,000 copies of the new Testament printed in the language of that country; which will for the present be but a scanty supply for the demands that are made.

At present I have but little news to communicate. Brother Carey has lately had the pleasure of baptizing Jonathan, his youngest son, who, I hope, will make a missionary. Brother Murdon has lately lost his partner in life. She died a few days after

being confined; and has left 3 children behind her, besides the new-born infant. Neither of the youngest seem very likely to live. Brother Robinson was married last monday week to daughter of Mr. Gordon, one of the deacons of the Church at Calcutta, since which his wife has appeared to be on the point of death; but at present hopes are entertained of her recovery. He has given up the Bootan mission, as I had for sometime expected he would be obliged to do, and is going to Java; where he will have much such another field of labour as Columbo. In this work our brother Johns, when he comes, is to join him. There are very pleasing appearances at Calcutta still; but respecting Serampore, we can say but little. You would be pleased however to see what a number are assembled every sabbath day to hear some of the most faithful and awakening preaching that ever sounded in the ears of men. Some of them it is true, do not come from free choice, but come and spend an hour under the sound of the glorious gospel, instead of labouring the whole day; which if employed by almost any other european masters they would be obliged to do. With others of them it is a matter of free choice. They have tasted that the Lord is gracious; and they desire the sincere milk of the word, that they may grow thereby. O for the time to arrive when 3000 shall be pricked to the heart under one sermon. In this country we are like Ezekiel, seen down in the valley that is full of bones. And behold there are very many in the open valley; and lo! they are very dry. Though they are so dry, however, and we can do nothing to change their state, we must prophesy unto them; and say, O ye dry bones, hear the word of the Lord. And doing this, when it is the Lord's will, a shaking will ensue, and the process will go on till the dry bones live, and stand up upon their feet an exceeding great army.

Before I close, I would just caution you, should any slanderous reports reach England, respecting mis-

onaries, not to believe all you hear. I am induced to do this by hearing what a person said to a friend of ours lately, from whom I little expected to have heard any thing of the kind. As he is one who has been considered a friend to us, his testimony might do much harm. What he said was, that did the good people in England know how much all the missionaries act the gentleman here, they would withdraw their subscriptions. It is true, experience has taught our brethren that the use of a palankeen is more needful than they considered it on their first arrival here. But I am sure no one now TROUBLES himself with one when it is not as needful, yea more needful, than fires are in your houses in the depths of the coldest winter. And as to the general style of living, it is beneath that of any shoe-maker or taylor I knew in the country. Thus it is that missionaries act the gentleman. From those who know us, and from those who adhere to Paul's rule; not to receive an accusation against an elder, but before two or three witnesses, (1 Tim. v. 19.) I know we have nothing to fear; at the same time, wicked designs should be counteracted.

I have a third son, four months old. Mrs. C. is at present not very well. The man who is to take this to Calcutta is going immediately. I can therefore only add I remain,
in the best bonds, ever yours,

J. Chater,

Extracts of a Letter from Dr. Carey.

Jan. 29, 1812.

THE work is spreading more and more; and persecution is more violent . . . particularly from the heathen in Bheerboom, and the military officers towards the christian soldiers in Fort William. There seem materials almost for another church in the army, in the 24th regiment. But they are forbidden by their Colonel to meet any where for religious purposes. In December last there was a disturbance in that regiment. "Our friends,

(says Leonard) chose to follow their Lord's precepts, to be content with their wages, to do violence to no man, nor to accuse any falsely. O, the blindness of the wise and great of this world, to their own interests, as well as to the peace and happiness of those with whom they have to do! These christian soldiers would, I am persuaded, have stepped forward at the risk of their lives to save those of their superiors, who a few days before prevented their peaceable meetings for religious purposes."

In Bheerboom, there is no missionary station; yet there is a charming group of christian natives who in consequence of some excursions of Chamberlain, have believed the gospel, and meet every Lord's-day to read the scriptures, and worship the true God. On Kangalee, (one of the native preachers) visiting them, they gathered together and told him of their difficulties. "On account of our being christians, said they, many people are displeased with us, and try to charge us with faults. They are against any one's employing us." They were accused of being robbers, because they persuaded people to despise their cast. When asked by a head man of a village, What cast are you? They answered, "We are christians." Where are christians born? said he. They answered, "In Christ:" every one who believes in him is called a christian."

There are some very promising young men rising up in Calcutta church.

Extract of a Letter from New York.

Dated Feb. 5, 1812.

I shall now relate some pleasing religious intelligence, which I am sure will gladden your heart, and fill your soul with praise. Our brethren Messrs. Johns and Lawson, (who were sent out as Missionaries by the Baptist Missionary Society to the East Indies,) are yet in America,* they had engaged a passage for Calcutta, had embarked, set sail, and

* Our brethren have since sailed, and it is expected are by this time arrived at the place of their destination.

put back again by stress of weather. That excellent young man, Mr. Lawson, is now supplying a destitute church in the country. Mr. Johns is engaged in travelling, to procure subscriptions for the express purpose of aiding the translators at Serampore, to carry on and compleat the translation of twelve languages spoken in the east. I have seen one of his printed circulars; I think he says the twelve languages will embrace four or five hundred millions of population; he has given a very animated address to the christian public; I wish I could give it you: among other things, he says, that christians in this western world are under the highest obligation to do all in their power to send back the word of salvation to the east, as it was from thence we received it; and very feelingly describes the situation of our idolatrous ancestors before the lamp of the divine word was introduced amongst them. He spoke of the many millions sunk in pagan idolatry and heathenish superstition, and says that thirty thousand devoted women are annually burnt alive upon the funeral pile of their deceased husbands!! that even in this deplorable condition some have asked for the word of God with tears.

Mr. Johns began his subscriptions at Boston, I have seen a list of subscribers, the first name on his list, for *one thousand dollars*, the whole amount of Boston subscriptions, *three thousand, one hundred, and five dollars*; this is really very handsome, and I hope by the time he sails it will increase to twelve or fifteen thousand. This sum will gladden their hearts and encourage their hands. We may look upon this as one favourable sign of the times; and also hope the Missionaries being prevented prosecuting their voyage was a wise interposition of providence for the good of the missions in Bengal.

When we look back a few years, to the time when Dr. Carey first engaged in Missionary labours, and from thence trace the wonders which God has wrought by the instrumentality of these eminent servants of

Jesus Christ, we are astonished, and cannot but rejoice in the signs of the times, even in the old world. The star is certainly returning to enlighten the eastern hemisphere, many have seen its exhilarating rays, and the extensive circulation of the divine word cannot but cause the wilderness and the solitary place to be glad, and the desert to blossom as the rose, when so many read in their own language the wonderful works of God!

ENGLISH BAPTIST ASSOCIATIONS.

The OXFORDSHIRE Association, comprising 11 churches, held their annual meeting at Shipston-on-Stour, Worcestershire, on Tuesday and Wednesday the 19th and 20th of May last.

Tuesday. The ministers and messengers met at three o'clock; brother Claypole, of *Hook-Norton*, began with prayer; brother E. Smith explained the design of the meeting; the letters from the churches were then read; and brother Hinton addressed the assembly upon their contents, and closed with prayer.

In the evening, brother Taylor prayed, and brother Chown preached from John xv. 5. *I am the vine*, &c. The ministers and messengers then adjourned to hear the circular letter, drawn up by brother Gray, which was read, approved, and ordered to be printed.

Wednesday. Morning, vi¹/₂. Brethren Chown; Hinton, Jun.; G. M. Smith; and E. Smith, conducted the devotions of a prayer meeting.

x¹/₂. Brother Hinton, Jun. and Gray read and prayed; brother Coles preached from Psalm lxxx. 4. *O Lord God of hosts, how long wilt thou be angry against the prayer of thy people*; brother Hinton, sen. preached from Isaiah xlix. 16. *Behold I have graven thee upon the palms of my hands*, and concluded with prayer.

Evening. Brother Coles prayed and brother E. Smith preached from 1 Pet. ii. 9. *A peculiar people*.

State of the churches the preceding year.—Added 18, diminished 24, decrease 6.

The next Association is to be held

at Hook-Norton, on the Tuesday and Wednesday in Whitsun-week, 1813.—Brother Chown to preach.

The SHROPSHIRE Baptist Association, including 6 churches, held their annual meeting at Broseley Old Meeting House, on the 24th and 25th days of June.

Wednesday Evening, vii. Brother Waldren prayed; brother Pain preached from *Psa. lxxiii. 28. But it is good for me to draw near to God.* Brother Thomas was chosen moderator, and the Letters from the churches were read.

Thursday morning, vii. Assembled for prayer and the business of the Association. The Circular Letter, on Election, drawn up by brother Thomas, was read and ordered to be printed.

x. Brother Pain read the 84th Psalm and prayed, brother Jonathan Davies, (the Itinerant for the county) preached from *Psa. cxxxvi. 1. O give thanks unto the Lord for he is good,* and brother Pryce (now of Wantage) from *Heb. xiii. 5 and 6. Let your conversation be without covetousness, and be content with such things as ye have, for he hath said I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me.*

iii. Brother Gorsney of Birmingham, prayed; brother Jackson preached from *Isa. lii. 10, And all the ends of the earth shall see the salvation of our God.* And brother Griffin of Kidderminster from *Ezra x. 4. Arise for this matter belongeth unto thee: we also will be with thee; be of good courage and do it.*

vii. Brother Griffin prayed, brother Pryce preached from *1 John ii. 1. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;* and brother Thomas concluded in prayer. A collection was made in aid of the Itinerant Fund.

State of the Churches since the last association. Added, by baptism 32, by experience 3, by letter 2. Dis-

minished, by death 4, by dismissal 12, by exclusion 11. Clear increase 10. Present number in 5 Churches, 350.

The next Association to be at Wellington, Tuesday and Wednesday after Midsummer day, 1813. Brethren Thomas, Pain, and Palmer to preach.

The NORFOLK and SUFFOLK association, includes 15 churches. The ministers and messengers met at Claxton, Norfolk, June 2nd, and read the letters from the churches. On June 3rd, forenoon, brother Thompson prayed; brother Cowell preached from *Isaiah xxxiii. 20.* and brother Cole concluded. Afternoon, brother Ward prayed; brother White preached from *1 Cor. i. 23, 24;* and brother Hupton concluded.

In the fifteen churches in this association there were baptized in the last year 147, and separated 32. The number of members is 1897.

The circular letter, 'On the difference between a spiritual knowledge, and that knowledge which a natural man may attain,' was approved, and ordered to be printed. Brother Cowell was appointed to write the next circular letter 'On God's everlasting love, its properties, and effects.'

The next association is to be at Wattisham, Suffolk, the first Tuesday and Wednesday in June, 1813; brethren Manser and Tipple to preach, in case of failure, brother Cole.

WELSH BAPTIST ASSOCIATIONS.

The SOUTH-EAST Association, comprising 34 churches, held their annual assembly at Hengoed, Monmouthshire, June 2, 3, and 4, last.

Tuesday afternoon, iii. Brother Rees Jones engaged in prayer; the letters from the churches were read, by which we had some pleasing accounts, but many of the churches lament on account of the barren state of religion in general this last year; brother F. Hiley preached from *Isaiah liii. 10.*

Wednesday morning, x. Brother J. Evans, Penygarn, preached from

* No Letter was received from Whitchurch.

Job xix. 25, 26, & 27; brother Andrew Fuller, of Kettering, from Isaiah ix. 7. and brother J. Reynolds from Gal. vi. 19. and concluded the morning service.

iii. Brother E. Davies prayed; brother J. Lewis preached from 1 Cor. vi. 11. and brother D. Evans, of Dolau, from Isaiah liii. 8.

vi. Brother J. Davies prayed; and brother J. Price preached from 1 Pet. ii. 24; and brother D. Evans, Maes-yberllan, from Isaiah xxvii. 13. and concluded. We believe it was a very pleasing and profitable day unto many souls. Collections were made after morning and afternoon service, by H. Page, of Bristol, for the Baptist mission.

Thursday morning, viii. Brother James Evans engaged in prayer; and after conversing on several cases, we agreed on the following things:—

1. That the church at Llangynidr, Breconshire, be admitted member of this association.

2. To admit of messengers to collect in our churches towards defraying the remaining expenses of building the chapels, called Beulah, in Monmouthshire; the New chapel, Carmarthen; and Drefach, in Carmarthenshire.

3. To encourage the churches to remember the Indians.

4. To print the circular letter drawn up by brother John Jenkins.

5. To meet in our respective places of worship on the month's end to our association.

Brother Morris Jones concluded the association in prayer.

State of the churches the preceding year.—Baptized 138; received by letters 5; restored 40. Dismissed 1; died 63; excluded 76;—clear increase 43.

The next Association will be held at Bethesda, in Monmouthshire, in the first week in June. Brethren D. Evans, Maes-yberllan; D. Evans, Dolau; R. Jones; and J. Reynolds, to preach.

The SOUTH-WEST Association, including about 40 churches, held their annual meeting at Cwm-velin, in Carmarthenshire, on the 9, 10, and 11th of June last.

On Tuesday afternoon our brother B. Davies, of Kilvowir prayed, then the letters from the churches were read, which contained the pleasing intelligence of peace prevailing among them all, and a few added to most of them by baptism. After the letters were read, brother Jonathan Davies prayed, and brother John James of Aberystwyth preached, from *Heb. x. 19—22. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, &c.* and concluded by prayer.

Wednesday morning, ix. Brother Z. Thomas, of Aberduar prayed, brother D. Saunders of Aberduar preached from *Rom. iii. 23—27. For all have sinned, and come short of the glory of God, &c.* and brother A. Fuller, of Kettering, (in English) from *John xvii. 20, 21. That they all may be one, &c.* and brother C. Evans, of Llangefni, from *Luke xxiv. 47. And that repentance and remission of sins should be preached in his name, &c.* and brother S. Breeze of Aberystwyth concluded by prayer.

ii $\frac{1}{2}$. Brother John Jenkins of Hen-good, prayed; brother D. Richards of Cuerphilly preached from *Heb. vii. 25. Wherefore he is able to save them to the uttermost, &c.* and brother H. Page, of Bristol, (in English) from *Heb. xiii. 8. Jesus Christ the same yesterday, &c.* and brother J. Harries, of Swansea from *Mat. x. 16. Be ye therefore wise as serpents, and harmless as doves,* and brother B. Davies, of Haverfordwest, concluded the work of the day by prayer.

Thursday morning ix. Brother D. Davies, of Velin Voel, prayed, and after attending the business of the association, brother T. Thomas, of Aberduar, concluded by prayer.

1. Agreed to receive the new church meeting at Zion Chapel, Llangadock, into this association.

2. That our respective congregation be exhorted to make collections for the Baptist Mission in India.

3. That a day of humiliation and prayer be observed on the Wednesday fortnight after the Association, to implore the Lord our God to send peace to the nation, and to succeed

the preaching of the gospel among ourselves in particular, and throughout the world at large.

State of the churches the preceding year. Baptized 260, restored 91, received by letter 6. Excluded 121, died 92, dismissed 1. Clear increase 140.

The next association to be held at Velinvoel, Carmarthenshire, on the second Tuesday, Wednesday, and Thursday in June; brethren J. Llewelyn, D. Philip, D. Rees, B. Davies, T. Jones, J. Jenkins, and C. Evans to preach.

NEW MEETINGS OPENED.

March 24, 1812. At Carmarthen, a large and commodious meeting-house, (47 ft. by 37.) recently erected, was opened for the public worship of God, belonging to the church and congregation formerly assembling at Dark Gate, in the same town.

The morning service was begun, on the day abovementioned, at ten o'clock, by brother Peter, president of the Academy at Carmarthen, who gave out an hymn and prayed in Welsh; brother Harries, of Swansea, preached in English from *Luke* xiv, 23, *Compel them to come in, &c.* and brother Thomas of Aberduar preached in Welsh from *Zec.* ii, 5, *For I saith the Lord, will be unto her a wall of fire, &c.* and concluded in prayer.

Afternoon, ii. Brother Watkins of Carmarthen prayed; Mr. Breeze of Aberystwyth, preached in English from *Psa.* xciii, 5, *Holiness becometh thine house, O Lord, for ever;* and brother Jones of Rhydwylym, preached in Welsh from *Exod.* xxiv, 10, 11. *And they saw the God of Israel, &c.* and concluded by prayer.

Evening vi. Brother Morris, of Penhiwgoch, prayed; brother Evans jun. of Maesyerllan preached in Welsh and English from *Phil.* i, 6. *Being confident of this very thing, &c.* brother Saunders of Aberduar preached in Welsh from *1 King* viii, 27—30. *But will God indeed dwell on the earth, &c.* and concluded by prayer. All the services were well attended,

particularly in the morning and afternoon, when the place was crowded, and many could not enter into the house for want of room, and we trust that the presence of the King of saints was with us.

Though the friends at Carmarthen have exerted themselves to the utmost towards defraying the expenses of the above building, and have been assisted by neighbouring churches, yet they will be under the necessity of soliciting the aid of their friends and brethren in more distant places.

May 19, 1812. A neat and commodious meeting-house, (45 ft. by 35.) in the baptist connection, was opened at Penknapp, Westbury, Wilts. Mr. Brittan, (indep.) began the service by reading the 132nd Psalm and prayer; a double lecture was preached by Messrs. Murch and Saunders, of Frome, from *Psal* cxxii. 17. and *Ephes.* iii. 8.—In the afternoon, Mr. Williams, Jun. of Fairford, prayed; Mr. Giles, of Lymington, preached from *1 Cor.* xiii. 13. and Mr. Norris, of Southwick, concluded.—In the evening, Mr. Saffery, of Salisbury, preached from *Ephes.* ii. 10.

The services of the day were all well attended, and much of the divine presence was felt by many.—It was a good day.

For particulars respecting the formation of this church, &c. see Baptist Magazine for December, 1811, where for 1801, read 1810.

On Thursday the 11th of June a respectable and commodious place of worship was opened in George Lane, Ipswich, called Salem Chapel, erected at the sole expense of an Individual; without any burden on the Public, designed for the use of the Baptist denomination.

Mr. Trivett of Langham read and prayed; Mr. Cowell of Ipswich preached from *Isa.* lx, 13, *And I will make the place of my feet glorious;* Mr. Seaton of Woodbridge concluded.

In the afternoon Mr. Hoddy of Bilderstone prayed; Mr. Brown of

Stonmarket preached from 1 Cor. i. 18, *For the preaching of the cross, &c.* Mr. Thompson of *Grundisburgh* concluded, after remarking, among other things, That the Barn which stands opposite the meeting, and within 10 yards of the door, was once called St. George's Chapel; where the famous Thomas Bilney once preached the Gospel. He was burnt at Norwich August 19, 1531. How would Mr. Bilney have rejoiced, when chained to the stake, had he known that at the end of 281 years after his death, a house would be erected only across the road, for the propagation of that gospel for which he suffered.

In the evening, Mr. Webb of *Watisham* prayed; Mr. Gunn of *Hadleigh* preached from Rev. ii. 1, *Who walketh in the midst of the seven golden candlesticks*; Mr. Davies of *Ipswich* concluded with prayer. There were crowded congregations, and we trust the presence of the Lord was enjoyed by his people.

Tuesday June 23rd, a small place of worship was opened at Bloxham, near Banbury, Oxon, for a few serious people, collected, for the most part by Mr. Drake, a day-laborer, in the neighbourhood, who has occasionally preached there for some years.

In the morning, brother Clarke from *Weston by Weedon* prayed; brother Gray of *Chipping-Norton* preached from 2 Tim. ii. 9, *But the word of God is not bound*; brother Buck concluded in prayer. In the afternoon brother Wardle of *Banbury* (Indep.) began with prayer, and brother Claypole of *Hook-Norton* preached from Isaiah xxv. 6, *And in this Mountain shall the Lord of hosts make unto all people a feast.* In the Evening brother Drake began by prayer, and E. Smith preached from *Psa. lxxii. 19, 20.* We had a good day, the people attentive and the prospect is pleasing, as Bloxham is a large village of about 1500 Inhabitants. The Place is well fitted up at the moderate expense of £130, and will hold 300 hearers. Collections were made at each service, and the debt, through the liber-

ality of a few neighbours, will be soon discharged.

Norwich, July 8, 1811

On Thursday the 25th of June a new chapel, erected by the Baptists of this city, in St. Mary's, was opened for public worship. The morning service was conducted by the Rev. J. Kinghorn, the minister of the congregation.

In the evening, an appropriate sermon was delivered by the Rev. W. Hull, the minister of the independent congregation in St. Clement's, whose chapel the congregation of St. Mary's have attended during the erection of their own.

Tuesday, Aug. 11, 1812. The place of worship at Arlington, Gloucestershire, having been repaired and enlarged, was re-opened. Mr. Gray, of *Chipping-Norton*, preached in the morning from 1 Cor. ii. 2. and Mr. Coles, of *Bourton*, in the evening from *Jonah i. 6.* The devotional exercises were conducted by brethren Chown, White, Gray, and Williams.

ORDINATIONS.

On Good Friday, March 27th, was ordained Pastor of the small Baptist Church, at West End, Chobham, Mr. Chapman, whose labours for some years past have been abundantly blessed to that little flock. The service commenced at half past ten in the morning by brother Ives of *Knaphill*, with reading the Scripture and prayer. Brother Young of *Datchet* described the Nature of a Gospel Church, asked the usual questions, and received Mr. C.'s confession of faith; brother Thomas Giles of *Chertsey* offered up the Ordination prayer; brother Sylvester of *Staines* gave the charge from *Matt. xxi. 28, Son, Go work in my vineyard to-day*; brother Giles addressed the Church from 2 Cor. viii. 5, *First gave themselves unto the Lord, and to each other by the will of God*; brother Young concluded in prayer. The evening service was conducted by brother

Ives. The services through the day, will be remembered by many, with pleasure and gratitude.

We understand the new Chapel at Ripley is in a state of forwardness, and holds out a wide field for ministerial usefulness.

Thursday May 14, Mr. Leonard Ellington was ordained pastor of the particular Baptist Church at West Row, Mildenhall. Mr. Cowell of Walton introduced the Service by reading 1 Tim. iii. and prayer. Mr. Cole of Bury St. Edmunds described the Nature of a Gospel Church, asked the usual questions, and received Mr. E's confession of Faith; Mr. White of Ipswich offered up the Ordination prayer; Mr. Keeble of Blandford Street, London, gave the charge from Acts xx, 28; Mr. Brown of Stowmarket addressed the Church from Ezek. xliii, 12. Mr. Middle-ditch concluded the solemnities of the day with prayer.

On Wednesday Morning, June 17, 1812, the Rev. James Crudge was solemnly designated to the pastoral office of the Church at Bythorne, Hunts. The Rev. Mr. Morrell of St. Neots began the service with prayer and reading appropriate scriptures; Rev. W. Ragsdell of Thrapston described the Nature of a Gospel Church, asked the usual questions, and received the confession of Faith; the Rev. Mr. Manning of Spaldwick prayed the ordination prayer; the Rev. Mr. Freeman of Bedford gave a very solemn and affectionate charge from John viii, 29, *And he that sent me is with me, and the Father hath not left me alone, for I do always those things that please him*; the Rev. Mr. Geard, of Hitchin, addressed the Church from Eph. iv, 1, *I therefore the prisoner of the Lord, beseech you that ye walk worthy of the Vocation wherewith ye are called*; the Rev. Mr. Knight, of Staughton, concluded with prayer.

In the evening, the Rev. Mr. Hil-yard, of Bedford, preached from 1

Sam. xvi, 5, *I am come to sacrifice unto the Lord, sanctify yourselves, and come with me to the sacrifice.*

On Wednesday June 24, Mr. Crockford was ordained to the Pastoral Office of the Baptist Church at Great Gidding, Hunts. Mr. Vorley, of Carlton, read the scriptures and prayed; Mr. Norman, of Soham, introduced the business of the day, and received Mr. C's confession of Faith; Mr. Browne, of Keysoe, prayed the Ordination prayer; Mr. Manning, of Spaldwick, gave the Charge from 1 Cor. xv. 58; and Mr. Ragsdell, of Thrapston, addressed the Church from 1 Thess. v. 12. 13. Mr. Nicholls, of Kimbolton, concluded in prayer.

On Wednesday, July 15th, 1812, the new Baptist Church at Aldringham, near Aldbro' in Suffolk, was opened for public worship in the presence of a numerous assembly.

Mr. Manser, of Horsham, introduced the service by reading and prayer; Mr. Cowell, of Ipswich, gave the address on the nature of a Gospel Church, and asked the usual questions. The providential occurrences which led to the erection of this place were enumerated by one of the members; Mr. Robert Wilson, the proposed pastor, then related his experience and gave his reasons for entering into the ministerial office, with a detail of the circumstances which led him to undertake the pastoral care of this Church, and then rehearsed the articles of his faith and doctrine, which being approved of, he was unanimously chosen by the members of the Church to be their pastor. Mr. Waring, of Warpool, offered up the ordination prayer; Mr. Thompson, of Grandisburgh, gave the charge, and Mr. Daniel Wilson, (late of Tunstall) gave the exhortation to the people.

On the following sabbath 11 were baptized and added to the church, since which a Sunday School has been established, where upwards of 100 children are now instructed.

BAPTIST ACADEMICAL INSTITUTION
at Stepney.

On Thursday, June 25th, 1812, the annual Sermon before the subscribers and friends to this Institution was preached, at the Rev. Timothy Thomas's Meeting-house, near Devonshire square, by the Rev. Dr. Ryland.

After the public service was concluded, the Report of the Committee for the past year was read, the substance of which was communicated through this Magazine for April last.

The cordial thanks of the Society were given to the President, the Treasurer, the Committee, and the Secretary, for their unwearied attention to the interest and prosperity of the Institution. A Committee was chosen for the ensuing year; and the following Resolutions were unanimously adopted.

1. Resolved that the Subscriptions to this Institution be in future considered due at Christmas in every year, and collected in the course of the ensuing quarter.

2. Resolved that the Ministers of our denomination be respectfully requested to explain from the pulpit to their respective congregations, the nature and design of this Institution, and to name, if they think proper, a person among them, to receive donations and subscriptions for its support.

3. That it be expected from every person, educated under the patronage of this Institution, when settled over a congregation, to make an annual collection, in aid of its funds, where the circumstances of the congregation will admit of it.

4. That the cordial thanks of this Society be given to the Rev. Dr. Ryland, for his excellent sermon preached this day before them; and that he be earnestly requested to present them with a Copy of it for publication.*

Valuable donations of Books have been received from John James Smith, Esq. Rev. Timothy Thomas, Mr. Sitch, Miss Flight, Rev. Thomas

Thomas, Wm. Taylor, Esq. Rev. Mr. Geard, Mr. Sam. Bagster, Rev. James Dore, Rev. Wm. Button, Rev. Jos. Ivimey, Ben. Lepard, Esq. Joseph Gutteridge, Esq. Messrs. Gutteridge, Freme, and Key, (Executors of the late Wm. Taylor, Esq.) Rev. John Sutcliff, Rev. Wm. Broady, Messrs. Gale and Curtis. Other friends, it is hoped, will promote the benefit of the Institution in the same way.

Subscriptions and Donations are received by Rev. W. Newman, President, *Stepney*; Jos. Gutteridge, Esq. *Denmark Hill*, Treasurer; and Rev. T. Thomas, *Peckham*, Secretary; to whom also the applications of Candidates may be addressed.

The following Form is recommended to such persons as may be inclined to bequeath Legacies for the support of this Institution.

Item—I give and bequeath unto the Treasurer for the time being, of the "Baptist Academical Institution," established at Stepney, near London, in 1810, the sum of _____ to be applied towards supporting and carrying on the designs of the said Society, which I direct to be paid by my Executors within _____ months after my decease, out of my personal estate.

RELIGIOUS TOLERATION.

Our Readers will participate in our gratification, when they are informed that the Bill "To repeal certain acts, and amend other acts, relating to religious worship and assemblies, and persons teaching or preaching therein," of which we gave an abstract in our last, has passed into a law.

"The principles of this Act are simple, and the provisions few. The repeal of the Five Mile and Conventicle Acts contained in the first section, removes the principal punishments to which Dissenters and persons who do not worship according to the Established Church were hitherto exposed.—Government have therefore required in the 2d and 11th sections, that all places, wherein more than 20 persons assemble for worship

* We are happy to learn that Dr. Ryland has it in contemplation to gratify their wishes.

be notified as heretofore to the Clerk of the Peace of the County, or the Registrar of the Arch-deacon, or the Bishop, within whose Jurisdiction the places shall be situate—and during worship their doors shall be barred.—It is also provided in the Act of 19 Geo. III. that all persons who are sworn at such places shall, if required by a Magistrate, take the Oaths of Allegiance and Supremacy, and make the declaration that they are Protestants and Christians inserted in the Act of 19 Geo. III. But such declaration must be in writing—no person who has once taken the oaths, and made the declaration under this Act, or the 19 Geo. III. will be subjected to a second requisition—nor can a fee be then demanded by the Magistrate, who must gratuitously give a certificate to the person who has so complied with the requisition which he made.—All the other provisions tend to increase our advantages, and to strengthen the security of religious worship.—The exemption from parochial offices and military duties, is extended to all Students, and persons who preach at one or more congregations, if they do not have a secular employment, provided they take the oaths and make the declaration prescribed: power is therefore conferred on them to require any one magistrate, on payment of 6d., to administer such oaths—attest such declaration—and to certify such proceedings as evidence of the person claiming the exemption is entitled to the exemption which he claims.”

We would advise all persons immediately to notify all uncertified persons of stated or occasional worship, and thus relieve anxiety and in-protection. With all requisition from Magistrates to preachers to take the oaths we recommend prompt and cheerful compliance, as the renewal of their applications will thereby most probably be prevented. The power to require Magistrates to administer oaths, &c. is valuable; and may be offensive to them, we also recommend that such power should be cautiously exerted, and

should never be enforced unless the election of a preacher to any civil or military office should require its exercise.” *Circular Letter of the Secretaries of the “Protestant Society for the Protection of Religious Liberty.”*

In our next we intend to give the Forms of the Oaths, Declarations, and Certificates required by this Act.

Resolutions of the Deputies of the Protestant Dissenters.

At a General Meeting of the Deputies appointed for the Protection of the Civil Rights of the three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, the 11th of August, 1812. Ebenezer Maitland Esq. in the Chair.

The following Resolutions were unanimously agreed to, viz.

“That it is the natural right of all men to worship God agreeably to the dictates of their own consciences.”

“That all human Laws which restrict them in the exercise of this right, are unjust in their principle, and in their tendency and operation highly injurious to the best interests of Religion.”

“That we regard with deep concern the existence of several Laws of this description, but trust that the time is not distant when Laws so repugnant to the spirit of Christianity, and so hostile to the welfare of Society, will be completely abrogated and *Toleration* be superseded by *Religious Liberty*.”

That we receive the act which has lately passed intitled, *An act to repeal certain Acts, and amend other Acts relating to religious worship and assemblies, and persons preaching or teaching therein*, with feelings of pleasure and gratitude, as an instance of increasing Liberality in the Legislature, and of just confidence in the *Protestant Dissenters*, as an important amelioration of their condition, and as an advance towards the repeal of all Penal Laws which infringe on *Religious Freedom*.

That the thanks of this Deputation be presented to the Right Honble

The Earl of Liverpool, first Lord of the Treasury, for the politeness and attention which their Committee experienced in the communications with which he honored them, for the kindness and conciliation which he manifested in all the intercourse that took place, and for the effectual support which he gave to the said Act.

That the thanks of this Deputation be presented to The Right Honble Lord Castlereagh, The Right Honble Nicholas Vansittart, and the other Members of Administration, for the support which they gave to the said Act.

That the thanks of this Deputation be presented to The Most Noble the marquis of Lansdown, the Right Hon, earl Gray, The Right Honble lord Holland, and the Right Honble lord Erskine, for the essential services which they have rendered on this and on every occasion to the cause of Religious Liberty.

That the thanks of this Deputation be given to Samuel Whitbread, Esq. M. P. for the able support which he gave to the said Act, and particularly for the promptness and zeal with which he stood forward unsolicited, to relieve the Protestant Dissenters when the security which they had long enjoyed under former Acts of Toleration, was endangered by novel and injurious constructions.

That our Chairman, William Smith Esq. M. P. by the ardent zeal for, and indefatigable attention to, the interests of *Religious Liberty*, which he has manifested in the various communications which have taken place with his Majesty's Ministers relative to the repeal of the *Five Mile* and *Conventicle Acts*, and the amendment of the *Toleration Laws*: by his able support in Parliament of the Act which has lately passed, and by his unremitting attention to the affairs of this *Deputation*, has entitled himself to the warmest gratitude of the *Protestant Dissenters*.

That the thanks of this Deputation are peculiarly due to our Deputy Chairman, for the great services which he has rendered to the Cause of Re-

ligious Liberty in the late proceedings, and for his constant and zealous attention to the important objects of this Deputation.

That the thanks of this Deputation be given to our Treasurer, Jos Gutteridge, Esq. and the other Members of the Sub-Committee, for great attention they have bestowed on the important subject of their deliberations and proceedings.

That the thanks of this Deputation be given to the Committee, for valuable services in the late proceedings.

BIBLE SOCIETY.

Additional Auxiliaries to the British and Foreign Bible Society rapidly increasing through the Empire; since our last mention of this subject, we have received notice of the formation of many which our limits have not permitted us to record. That of the CITY of LONDON, which took place on the 6th of August, however, demands a place in our pages, though we regret we can do no more than mention it. The Egyptian Hall at the Mansion House was crowded at an early hour by persons of the greatest respectability, among which were a number of ladies. At eleven o'clock, the Lord Mayor entered the Hall, accompanied by the Chancellor of the Exchequer, and other persons of distinction. His lordship having taken the chair, then addressed the meeting in a strain of eloquence more easily felt than described. His lordship was followed by the Secretaries to the Parent Society, and Brunmark, the Chaplain to the Swedish Embassy; a set of appropriate Resolutions were then read, which were carried with loud applause.

The Chancellor of the Exchequer then moved the thanks of the Assembly to the Lord Mayor, in a speech much feeling and interest, exceedingly gratifying to the audience. A number of several other gentlemen had delivered their sentiments, nearly £1300 were subscribed for the purposes of the Institution, and proper officers appointed.